

THE
Validity of BAPTISM

Administred by

Dissenting Ministers,

AND THE

Unreasonableness of Refusing
Burial to Children so baptiz'd.

To which is added,

A VINDICATION of it, in a REPLY to
the pretended Answers of a *Layman*, and
Mr. Cantrell, Vicar of *St. Alkmund's*.

WITH

Some REMARKS ON a LETTER to him
by *Mr. Harris*, Curate of *St. Peter's Church*.

BOTH

Argued from the Judgment and Practice of
the Church of *England*; and now published for the
Conviction of Unprejudic'd Churchmen, and the
Satisfaction of Protestant Dissenters.

By *FERDINANDO SHAW*, M. A.

With a PREFACE

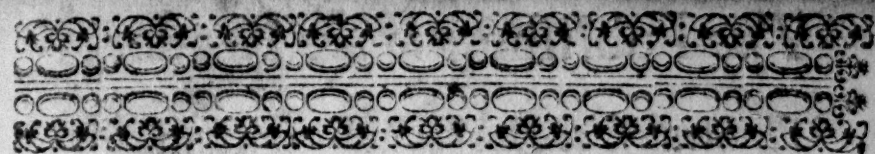
By the Reverend { *Mr. W. TONG*,
 Mr. B. ROBINSON, and
 Dr. OLDFIELD.

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THE
PUBLISHERS
TO THE
READER.

THE Publication of this Second Edition, was promis'd a Year since; during which Time, an Answer from Mr. Cantrell has been talk'd of; but none yet appearing, 'tis resolv'd to wait no longer for it; but to oblige the World with that Work, which has been so long expected.

The Layman's Vindication of his Answer: And, The Curate's Defence of his Letter; both published since the former Edition, are consider'd in an Appendix, which 'tis to be hop'd will make some Amends for its Delay. Besides, there are several Amendments and Additions, with a Table of Contents, to render it more Correct and Useful.

The Publifhers to the Reader.

'Tis needless to give any Encomium of this Performance, which met with fuch general Acceptance, that the whole Impreffion, being feven Hundred and fifty, was taken off in three or four Months, moftly by three or four Counties in the Author's Neighbourhood.

The Moderate and Charitable of all Sides agree, that the Author has not only clearly prov'd the Point which he undertook, and fully answer'd the Objections of his Adverfaries, upon the Principles, Writings and Practice of the Church of England; but has alfo fet feveral confiderable Matters in a true Light, which before were either not commonly touch'd upon, or not rightly underftood.

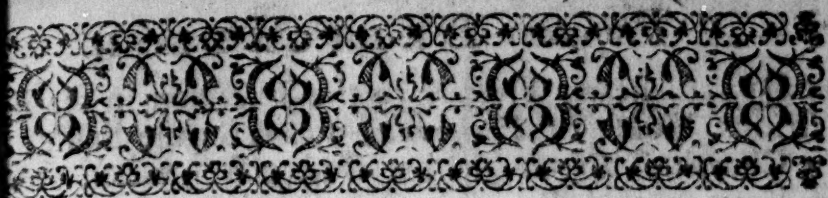
'Tis not doubted therefore, but this Book will be receiv'd with univerfal Approbation by all who defire to fee Chriftianity eftablifh'd upon the Foundation of the Holy Scriptures.

Nov. 18th,
1715.

W. T O N G.

B. R O B I N S O N.

J. O L D F I E L D.



A

Prefatory Dedication.



To the Right Worshipful

JOSEPH BROUGHTON, Esq;

(Now the second Time) Mayor of the ancient BOROUGH of DERBY.

And to the Worshipful

The Recorder, and Aldermen : Together with the Town-Clerk, Brethren, and Capital BURGESSES, of the same.

GENTLEMEN,



It is very remarkable, that the Inhabitants of this *large Town* are, as far as I can learn, to a Man, *all Protestants*. It must needs be own'd, ought to be lamented, (and I wish it could be redress'd) that too many here, as well as elsewhere, resort to no Place of publick Worship at all: But of those that do, there are only two Sorts, *viz.* such as go under the Denomination of *Churchmen*, and of *Presbyterians*. These have been always since my Acquaintance with them, firm Protestants, true *Englishmen*, Lovers of our excellent Monarchical Constitution, Loyal Subjects to our Rightful

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ful QUEEN, hearty Friends to the Succession in the illustrious House of HANOVER, sound in the Faith of the Church of *England* in her Doctrinal Articles, very moderate in their Principles, courteous in their Behaviour, and charitable to all such as differ from them; in all which I have endeavoured to the utmost of my Power to establish them. And I believe there was never a better Harmony in any Place betwixt *them*, and the Members of the *National Church*, than in this Protestant Borough. They not only freely convers'd and traded together without any Distinction, but were very friendly and respectful to one another; and the Dissenters frequently embrac'd Opportunities of attending Sermons at Church, and some of 'em communicated there, at the Holy Sacrament, without the least Prospect of any Preferment.

But within two or three Years there is a visible Alteration, and since the Pulpits at each end of the Town have rung with Hell and Damnation to the Dissenters, and the People have been told from thence, that they're to be avoided *as the Plague*; that they are not to have any Correspondence with them, nor to shew them common Civility; that they are as bad as Thieves, Whoremongers, Murtherers, &c. That they are not Christians, and ought not to have Christian Burial; there's an Uneasiness on both sides: An unusual Shiness in those of the Church-side (who are led away by such Discourses) towards the Dissenters; and an Unwillingness on the Dissenters-side to go to Church, where they expect to hear themselves unmercifully sentenc'd to eternal Torments. The good Understanding betwixt both Parties, for which the Town was lately so famous, is alas! lamentably abated. And no Wonder when this Method has caus'd great Divisions amongst the Members of the Church themselves, and has occasion'd Separations from their respective Parishes.

As for my self, I have on the one Hand the Testimony of my own Auditory, that in all my Ministrations amongst them, I have never intermedled with the Affairs of the State, and have always avoided any

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any Reflexions on the Church; industriously shunning the Controversy betwixt them, and us: Tho' there has not wanted Provocations hereunto, to any Man that was not resolved religiously to observe the Apostle's Rule, *If it be possible, as much as lieth in him, to live peaceably with all Men.* And therefore setting this before me, I preach'd up only the necessary Things of Religion, in which we are all agreed; and constantly pray'd (and still continue so to do) for the QUEEN and all in Authority, for Magistrates and Ministers, particularly those of this Town. And on the other hand, I can't but flatter my self that *my Moderation has been known unto all Men*, and that you, *Gentlemen*, and the rest of the Inhabitants of this Place, where I have now lived above twice seven Years, will bear Witness to my peaceable Conversation amongst you; that I have paid a due deference to your Magistrates, have reverenc'd your Ministers, and carried respectfully to all, carefully avoiding all Behaviour that has been unlike a Christian or a Minister, and encouraging my Peoples Attendance at Church by my own Presence, till driven away by most uncharitable, unedifying, declamatory Discourses; such as was that of Mr. Cantrell's, which I heard some time since at *All-Saints Church*; in which after he had defam'd and damn'd the Dissenters, he arraign'd the Parliament, and said, *That in impeaching Dr. Sacheverell they had impeach'd every true Son and Daughter of the Church*: Nay, says he, *some don't stick to say, that in impeaching him they have impeached God Almighty himself, our Saviour and his Apostles, for commanding that Doctrine which he preach'd*: An Expression bordering very nearly upon Blasphemy! However, impiously charging all the notorious Crimes, for which that Doctor was impeach'd, upon God, and Christ, and the Apostles, as if commanded in the Holy Scriptures.

Pag. 118. This, I hope, in some Measure may satisfy Mr. Cantrell's Query which he puts to me, Why I do not go so frequently to Church as usual?

I account it my Happiness, that during all the Time I have lived here, I have had no Divisions in my own Church;

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Church; nor any Quarrels or Contentions with any of the Ministers, or Members of yours; and I must do you that Justice, *Gentlemen*, to acquaint the World that I have always met with an obliging genteel Treatment from you; for which I take this Opportunity of returning my thankful Acknowledgments; and is one Reason of my inscribing your Names to the following Papers. The former had never been communicated to my Congregation, but on the Occasions mentioned in the latter, and had never been made more publick, had it not been extorted from me by a pretended Challenge to Discourse on these Heads.

But since I have defended them against the pretended Answers of the Layman, and Mr. *Cantrell*, I beg Leave to lay them before you, referring to Transactions within the Verge of your Jurisdiction, which very nearly concern *some of you, and many of the Inhabitants of the Town*. For if this new Notion take Place, what will be the Case of all those who were unepiscopally baptiz'd? Mr. *Samuel Beresford* † came to be Minister of *St. Werburg's*, May 21, 1657; and continued till August 1662, which was above five Years. Mr. *Isaac Solden* was elected Minister of *St. Alkmund's*, June 8, 1658, and was there about four Years before he conform'd, which was in 1662. Mr. *Luke Cranwell* was elected Minister of *St. Peters*, April 20, 1656, and so was Minister of that Parish about seven Years*. Now these Ministers undoubtedly baptiz'd a great many in these Years, and 'tis observable that when Mr. *Cantrell* gives us an Account of some Ministers † who were episcopally ordain'd, he does not mention any one of these Ministers of *Derby*, which certainly he would not have omitted, had he had the least Evidence of it, since he mentions my Grandfather, and Mr. *Crompton's* Father; so that he took care to speak particularly of all the Ministers that had a special Reference to this Town, which he could find were episcopally ordain'd: And his Silence as to those I have above-nam'd (when

† As appears by the Parish-Register. * The Accounts whereof I have seen in the Hall-Book. † In his Appendix, p. 141, 142.

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he was upon this Head, and it wou'd so much have serv'd his Purpose) is a strong Presumption, (he would have call'd it a Demonstration,) that not one of them was Episcopally Ordain'd; for the Truth of which I have very good Authority.

As to Mr. *Tho. Swetnam's* being Episcopally ordain'd, 'tis a grand Mistake, and a groundless Assertion; for I knew him intimately, and am assur'd he was not so Ordain'd; nor does Dr. *Calamy* say any such Thing: So that Mr. *Cantrell* has misrepresented him:

His Words are 'Mr. *Tho. Swetnam*, Son to P. 203.

'Mr. *Joseph Swetnam*, Preacher at *All-Hal-*

'*lows* in *Derby*, was of *St. John's* Colledge in *Cambridge*.

'He had the *Bishops License* to preach which he never

'recall'd. Now this our Author calls *Episcopal Ordination*, with what Justice let the Reader judge. I can-

not but think this must be wilful, since he had the

Book to peruse. What Regard is to be had to a Man

that has not so much Sincerity as fairly to transcribe

a Passage from an Author, which is in so many Peo-

ples Hands, and so easie to be look'd into? what is

to be expected from him when he makes longer Quo-

tations, and from Books not so easie to be procur'd?

I think 'tis evident by this, that he'll make any Au-

thor speak what he thinks will serve his purpose: In

short, here are *two palpable Falshoods* in *two Lines*.

Now what must become of all those amongst you

that were baptiz'd by any of these Ministers, that had

no other than Presbyterian Ordination? Most

of 'em I suppose are dead, and Mr. *Cantrell's* p. 67.

Charity he says, inclines him to hope the best

(I suppose because they were buried, in *sure and certain*

Hope;) since the Neglect of true Baptism was not their

own, but their Parents Fault; and in his extensive Cha-

rity, he leaves such to God's *uncovenanted Mercy*, i. e.

in his Opinion to the same Condition with Heathens.

But many of these I suppose are still living in every Pa-

rish, and what's the dismal Case of all these? Why

they're none of them Christians it seems in the Opi-

nion of both my Answerers, tho' they have made a

Profession of Christianity for above fifty Years ; and liv'd answerable to their Profession ; have been perhaps confirm'd by a Bishop ; have constantly attended at Church, and frequently received the Blessed Sacrament of the Lord's Supper ; and some I have reason to believe have long been *Civil Magistrates in this Borough* ; and what is like to become of all these ? Why my Lay-Answerer being something more cramp'd in his Charity than Mr. Cantrell (which one would think could scarce be) makes them worse than *Heathens*.

P. 15. ' *These* he says no doubt may be saved by
' uncovenanted Mercy, nothing doubting
' but God will make allowance for invincible Ignorance, and unavoidable Necessity ; but he can give
' no manner of hopes to the obstinate : Their Condition is most dreadful indeed ; there is not so much
' as the Shadow of an Excuse for their neglecting so
' great Salvation, *i. e.* for all those who refuse to be rebaptiz'd ; for he says, *they may have valid Baptisms,*
by Episcopal Clergymen, whenever they please ;

P. 14. and without this, Mr. Harris says, *their Sins cannot be washed away, they cannot be freed from*

Let. p. 4. *the Wrath of God, nor be entituled to the other Favours of the new Covenant, i. e.* in short, there is no way for 'em to have Pardon in this World, or Salvation in the next. Thus by these Gentlemens Principles all who have been baptiz'd by the fore-mention'd Ministers, and by Dissenting Ministers, and I may add (as a Consequence of their Opinion) all that have been baptiz'd by Ministers unepiscopally baptiz'd, are excluded the Covenant of Grace, and the Kingdom of Glory, unless they submit to a new Baptism : How small is the Number of Christians in this large Town, according to these Gentlemens Notions ? One scarce would think that *one Town* should produce *three Persons* of such uncharitable Principles : Was there ever such a Sentence pass'd, by Men that called themselves Christians, upon so many of their Fellow-Country Men (besides the foreign reform'd Churches every where) and on so many of their own Church too ?

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too? For according to these Orders, the Condition of all the People of *Great Britan and Ireland*, who have not been Episcopally baptized, (and what Multitudes of such are there of the Nobility, Bishops, Clergy, Gentry and Commonalty?) is very sad indeed; one sets 'em upon a *level* with *Heathens*, and another makes them *worse than Pagans*; for *them* there may be *Hopes*; but for *these* there is *no manner of Hope*; they must, it seems, be inevitably damned (because *not under invincible Ignorance, or unavoidable Necessity*) this is damning Men by wholesale, all Orders and Degrees of Men; and yet I don't find it makes much Impression upon those of their own Communion, whether *Clergy or Laity*, that have been *thus baptized*. They are for ought I see, content with the Baptism they have already receiv'd, and are not for repeating it, tho' these Authors lay the stress of their Salvation upon it. These sure will pass for as *unguarded Expressions* as that innocent (and I doubt not to make appear justifiable) one, which is charg'd on me for such; and if this be the *true Christian Charity and Moderation*, which my Lay-Answerer pretends to, and says the P. 4. Church of England enjoyns by her Precepts, and recommends by her Example, and all her true Sons shew in their Lives, and imitate in their Writings, (yet I am sure it is not what our Lord and his Apostles taught and practis'd) I believe it can be no Offence to pray from such Charity, good Lord deliver us: To which I doubt not but every good Christian will say *Amen*.

I hope you'll pardon me, Gentlemen, if I transcribe two or three excellent practical Passages from the Works of the great and good Archbishop Tillotson; to shew you his Thoughts upon this Head of Charity, so apt to the present Purpose, if possible to soften and convince my Answerers; however to silence them, and to confirm you.

'Uncharitableness (says that bright Ornament of the English Church and Kingdom,) * is as bad an Evidence either of a true Christian, or a true Church,

* Vol. 1. Pag. 126, 127.

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' as any Man would wish. Charity is one of the most
 ' essential Marks of Christianity; and what the A-
 ' postle says of particular Christians is as true of whole
 ' Churches, that tho' they have all Faith, yet if they
 ' have not Charity they have nothing. I grant that
 ' no Charity teaches Men to see others damn'd, and
 ' not tell 'em the Danger of Damnation; but it is to
 ' be considered that the damning of Men is a very
 ' hard Thing, and therefore whenever we do it, the
 ' Case must be wonderfully plain. Again,
 P. 364. ' We should be so far from lessening the
 ' Number of true Christians, and from con-
 ' fining the Church of Christ within a narrow Com-
 ' pass, so as to exclude out of its Communion the far
 ' greatest part of the Professors of Christianity; that
 ' on the contrary, we should enlarge the Kingdom of
 ' Christ as much as we can, and extend our Charity
 ' to all Churches and Christians of what Denominati-
 ' ons soever, as far as regard to Truth, and the Foun-
 ' dation of the Christian Religion will permit us to
 ' believe, and hope well of them: and rather to err
 ' a little on the Charitable Part, than to be mistaken
 ' on the censorious, and damning side. Once
 Vol. 2. p. ' more speaking of the Papists, he says, the
 88. ' terrible Engine of all is their positive and
 ' confident damning of all that live and die
 ' out of the Communion of their Church. Every
 ' Man (says he) ought to have better Thoughts of
 ' God, than to believe that he who delighteth not in
 ' the Death of Sinners, and would have all Men to
 ' be saved, and to come to the Knowledge of the
 ' Truth, will confirm the Sentence of such unchari-
 ' table Men, as take upon them to condemn Men
 ' for those Things, for which our Saviour in his Go-
 ' spel condemns no Man. And of all Things in the
 ' World, one would think that the uncharitableness of
 ' any Church should be an Argument to no Man to
 ' run into its Communion.

I can easily believe that my Answerers were not a-
 ware of the dismal Consequences of their Opinion,
 how

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How far they would reach, and how nearly they would affect many true Sons of the Church, who were born betwixt the Years 1644 † and 1660. Several of the Clergy in this Neighbourhood were born within the compass of this time, I don't mean Mr. *Blackwall* or Mr. *Cantrell*, they're too young for that; but the other Person he mentions (whom otherwise I had not nam'd,) viz. the Reverend Mr. *Sturges*, Minister of *All-Saints*, was as I am assur'd born in that Time; and Mr. *Cantrell* tells the World (and therefore that's not to be doubted) that Mr. *Sturges* himself told him *he was baptiz'd by his own Father*: Now 'tis worth a Remark, that Mr. *Cantrell* lets us know that the Ministers who baptiz'd him, and Mr. *Blackwall*, were Episcopally ordain'd; but as to Mr. *Sturges's* Father, he does not acquaint us *how he was ordain'd*, only satisfies himself to say that he was *Rector of Sudbury in this County*: Now did Mr. *Cantrell* forget this material Point, *p. 98.* when he had but just before particularly taken Notice of the Ordinations of the other two? Or are we to conclude from his Silence in this Point, that Mr. *Sturges's* Father was not Episcopally Ordain'd till 1662. when he conform'd, which was long after Mr. *Sturges* was born? Or at least, that he neither had any proof himself, nor could procure any from Mr. *Sturges*, that his Father was Episcopally ordain'd at the Time of his Birth, which I understand was in, or about, the Year 1657 or 8, viz. in the Time of *Oliver*? But that he was not Episcopally ordain'd till after the Restoration, will appear, I think, very probable, when it is considered he was *Chaplain* to General *Leffly*, in the *Parliament Army*: And can it be supposed that that Gentlemen who came from *Scotland*, where they had some time before abolished Episcopacy, and taken the Covenant to extirpate it, in pursuance of which

† For then was the Ordinance of Parliament for abolishing Episcopacy, and not in 1648, as Mr. *Cantrell* pretends *p. 91.* and so makes the time to the Restoration to be but 12 Years which was 16.

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he took up Arms, would chuse an *Episcopally Ordained* Minister for his Chaplain? He who can believe this is indeed very credulous; so that till Mr. Cantrell produce some Evidence of his being *Episcopally Ordained* before the Restoration, I must conclude it to be otherwise. And tho' this does not in the least reflect upon his Son, the Reverend Mr. Sturges, Minister of the great Church, whom I highly honour, for his Learning, Sobriety, good Preaching, and many other very valuable Qualifications, and believe to be as much in the Christian Covenant, and as regularly admitted as Mr. Cantrell or any Clergyman whatsoever; yet according to the Notion of his younger Brethren, he wou'd be no Christian; which I take to be the Case of many others about us, whom I could name; and is certainly the Case of many of the Parents of some of the younger sort of Clergymen. And if there be but any Suspicion that they have not received Episcopal Baptisms, they ought according to my Answerers to procure it. *It is every Persons indispensable Duty*, says my Lay-Answerer. Every

Pag. 26. *honest Man in a dubious Case*, says he, will be baptized conditionally, in which there can be no Hurt, should their Baptisms be valid; and should they not, it would be the Means to save their Souls. Mr.

Pag. 92. Cantrell agrees to this, and seems to have copied from, and commented upon this Author: To which he adds, 'I declare it publickly, 'were I not sure I had been baptiz'd (*i. e.* *Episcopally*, for he allows no other Baptism) I would as soon 'as possible, for the Satisfaction of my Mind, and for 'Security of my Title to Heaven, be baptiz'd by an 'authoriz'd Minister, and would be willing to receive 'Baptism before the greatest Congregation in the 'World; for no Man ought to be ashamed of being 'made a Christian. Now when these Senior Ministers, and the Parents of the Junior ones (who have been unepiscopally baptiz'd) shall come to the Font, to be rebaptiz'd, I shall then conclude they are convinced by these Gentlemens learned Arguments, and will give

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ve them their Thanks for converting them to Christianity ; but till then, the World will be apt to say, that a great deal of Pains has been taken to little Purpose.

It falls out very unhappily for two Answerers, who we wrote for invalidating Dissenters Baptisms, and for Rebaptizing, that the *Layman* unchristians and almost most of his Relations, who were all Dissenters, except his *Father* ; how *he* was baptiz'd I know not, but I have been told by a very near Kinsman, that his *grandfather*, he was sure, would have him baptiz'd by a Nonconformist Minister, if there be any such, for he was a strict Dissenter of those Times ; and his Son, my Answerer's Father conforming, *he* oft declared (as I have heard a worshipful Alderman say) he had rather he had been brought up to the meanest Employment, than been a Minister in the Church of *England*.

Mr. *Cantrell*, who is so very forward for Rebaptizing, may find Work at Home, if it be true that his *Father* was *unepiscopally baptiz'd*, and I believe every impartial Person will conclude he was, when he knows that he was born * at *Wetton*, belonging to the Parish of *Austen-Feild* in *Staffordshire*, in the Year 1658, Mr. *Lawen Hamilton*, at that Time incumbent : Now is it likely that a Minister who came from Scotland, where Episcopacy had for many Years been abolish'd, should come to England to be *Episcopally ordain'd*, when Bishops had been put down fourteen Years before that, and he at that Time but a young Man ; and doubtless had taken the Covenant to extirpate it ? So that I would recommend it to Mr. **Cantrell* to Rebaptize his *Father* in the first Place ; and if this be what he is obliged to, he can't sure perform the Duty of a Son better, than by convincing his *Father* that he is no Christian, and persuading him to receive Baptism at his Hands. And nobody will think he believes this Doctrine to be necessary till they see him begin here. The Orders of his Diocesan shall be disregarded, and the chief Magi-

* As I am assur'd, and it's acknowledg'd he was.

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strate of the Town insulted, rather than the Children of Dissenters shall be buried. The *Fifth Commandment* must needs stand for a Cypher, and neither *Ecclesiastical* or *Civil Parents* must, it seems, be regarded, when a modern Innovation is to be maintain'd.

It can't but be a Concern to all who wish well to *this Corporation*, to observe what a scandalous Liberty has been taken, *even in Print*, to affront you, *Gentlemen*, who are the *Governours* of it, in the most abusive Manner; never were the *Magistrates* of a *Town*, I believe, so insulted, so rudely treated, with such Contempt and Scorn, by the *Members* of it, as you have been in two late *Libels*: The one call'd *Moderation turn'd to Madness*, in a *Letter to a Burgeſs of Derby*, sent amongst the Inhabitants to create ill Blood, and to bring the Corporation into the utmost Contempt. The other is the *Post-Boy*, October 16, 1712, in the *Article from Derby*, Sept. 23. I am not willing to defile my Paper with transcribing such scandalous Language as these contain, nor to perpetuate Calumny by Reprinting it. Let it suffice to say, that all the Rules of Truth and Decency, have been shamefully transgressed in those scurrilous Papers; and the Authors seem to be lost to all Modesty and good Manners, except the owning them. But it's well known now who were concerned in them. Mr. Cantrell has own'd, as one of your Body told me, in his Hearing, before many Witnesses, that he procured the Printing and Publishing of the former; and at that Time, I have Reason to believe, when he was soliciting for the Vicaridge of *St. Alkmund's*, to which you, *Gentlemen*, presented him. Nor is it any longer a Secret how the latter was sent up from hence, to be inserted in a News-Paper which goes to most of the great Towns in the Kingdom; that so it might be sure to blacken you in some Places, where there could be no Opportunity for your Vindication. That Mr. Harris had a Hand herein, is what I have often been told, never heard questioned. a rare Employment for Clergymen! I can't wonder at any

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my rude Treatment to myself from them, when your *characters* won't secure you from their Insolence and alumnny. You have been lately attack'd in the Person of the *Mayor*, in a Letter sent him by one of my Answerers; which, because it relates to the Matter in dispute betwixt him, and me, and was occasioned by *his refusing to bury, or suffer any other Person to bury a child that died in his Parish*, I might have published, having a Copy of it by me, *from the Original*. But since Mr. Cantrell has acknowledged his Fault to Mr. Mayor, and asked his Pardon for his scurrilous Letter, before many Witnesses, (though he is since pleased shamelessly to deny it) and thereby saved himself from a Commitment, or *binding Sureties for his good Behaviour*, I shall not make the Remarks which are very obvious upon it: Only that this is that *dirty Employment*, Pref. p. 7. which tho' Mr. Cantrell pretends to detest, yet is really guilty of.

I am grieved at the unhappy Divisions that are amongst Protestants. I appeal to all Mankind, whether Mr. Cantrell has taken the Way to unite them, and to apply a Remedy to the Churches bleeding Wounds, or has not added Fuel to the Flames, and made the breach much wider.

I ask your Pardon, *Gentlemen*, for this long Address to you, which I hope I may prevail for, since you know it can't proceed from any Prospect of Advantage or Self-Interest, but is designed to give you a true Idea of the novel Notion and Practice sprung up amongst us in *Town*, which so naturally belongs to your *Observation*; and as far as in me lies, to wipe off the Aspersions so unjustly cast upon you by some of your own Communion, who would introduce the utmost Confusions amongst you, which I hope, (as I have always therto so) I shall for the future most conscientiously avoid; for I do assure you that none does more heartily pray, for the flourishing of universal Peace, Truth
c and

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and Holiness; nor any more earnestly endeavour to promote the true Interest, Honour and Prosperity of *this Borough*, than,

GENTLEMEN,

Your most humble,

Most obliged, and

Most Faithful Servant,

Derby, May 1.
1714.

F. SHAW.

T H E C O N T E N T S.

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ERRATA

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N. B. The Pages referred to in the *Vindication*, from the Validity, are meant of the First Edition of it.



The *VALIDITY* of BAPTISM Administred by Dissenting Ministers.

* **S**INCE 'tis only the Administration of Baptism by *Us*, that I'm at present to defend, I shall confine my self to that, and endeavour to shew from the celebrated Writers of the Church, both dead and living, that our Administration of Baptism is *valid*, and that the contrary Notion must needs be *false*, from the Uncharitableness and Absurdity of it.

1. It's plain from the great and approv'd Writers of the Church of *England*, that Baptism by Lay-Persons (*pretending to no Ordination at all*) tho' irregular, is yet *valid*, and ought not to be repeated. And sure then, Baptism by such as have received Orders from *Presbyters*, (tho' not Ordain'd by a Diocesan Bishop) must needs be valid.

The Right Reverend Dr. *Talbot*, the present Bishop of *Oxford*, in his Charge to the Clergy of his Diocese,

* The Validity of Presbyterian Ordination may be seen in Dr. *Calamy's* Defence of Moderate Nonconformity, Part 1. In Mr. *Owen's* Plea for Scripture Ordination, and the Defence of it. And Mr. *Boyse's* Sermon of the Office of a Scriptural Bishop described, with the Postscript to it, 4^{to}. And the clear Account of primitive Episcopacy, &c. And the Manner of it in Dr. *Williams's* Preface to the Sermon at Mr. *Clark's* Ordination.

at his Visitation the last Year, tells us, † “ That Arch-
 “ bishop *Whitgift*, Archbishop *Bancroft*, Bishop *Bilson*,
 “ Bishop *Cofin*, Mr. *Hooker*, Mr. *Mason*, Mr. *Thorndike*,
 “ (who were all great Men in the Church) and many
 “ others, were for allowing the Validity of Baptism,
 “ tho’ not administred by Persons Episcopally Ordain’d.
 He has Quotations, in the *Appendix*, from the Works
 of all these Authors, for the Proof it, which wou’d be
 too tedious to repeat to you. Bishop *Bilson* plainly
 says, “ That to deny private Persons to baptize, in
 “ Case of Necessity, were to cross all Antiquity, and
 “ the common Practice of the Church.

And Bishop *Burnet*, the present Bishop of Salisbury, in
 a Sermon preached there, Nov. 7. 1710, says, * “ That
 “ this has been the constant Sense of the Church for
 “ above Fourteen Hundred Years. And in the same
 Sermon, he says, †† “ There is a Conceit lately got in
 “ amongst us, that denies all, that are not baptiz’d
 “ amongst us, to be Christians, shuts them out of Christ’s
 “ Covenant, and thinks them no better than Heathens;
 “ a Notion, that tho’ it once got into some Churches,
 “ who thought that the Baptism of Hereticks was of
 “ no Value, and was to be repeated upon their coming
 “ into the Church, yet was solemnly condemn’d, and
 “ rejected by all the Churches of God, now for above
 “ Fourteen Hundred Years.

And as to the Opinion of the Clergy of the Church
 of *England*, who are now living, it’s apparent, that as
 great Men as any amongst them do esteem our Baptisms
 to be valid.

That this was the Opinion of that learned Body,
 the *University of Oxford*, a few Years since, appears in
 their Letter sent to *Geneva*. **

That this is the Opinion of the Bishop of *Salisbury*,
 is plain from what has been already quoted out of his
 Sermon. And farther, in his new Preface to his Pasto-

† Quarto Edit. p. 19. * Pag. 24. †† Pag. 22. ** Bishop of *Oxford*’s
 Charge, p. 14.

ral Care, he represents this not only as his own Opinion, but the Opinion of all who are now call'd Low-Church Men. * "They dare not (says he) unchurch all the Bodies of Protestants beyond Sea, nor deny to our Dissenters at Home, the federal Rites common to all Christians, or leave them to uncovenanted Mercy. "They don't annul their Baptisms, or think that they ought to be baptiz'd again in a more regular Manner, before they can be accounted Christians.

That the Bishop of *Oxford* is of this Opinion, is evident from the late Charge to his Clergy, which I have hinted at already, and shall presently take farther Notice of.

Nay, I'm mistaken, if this be not the Opinion of the *Upper House of Convocation*, that is, of the Majority of the Bishops of England; that it was so lately I am very well assur'd, as is undeniable from the Writing sent down by them to the *Lower House of Convocation*, May 14, 1712. wherein they profess it incumbent upon them to declare, "That such Persons as have been already baptized in, or with Water, in the Name of the Father, Son, and Holy Ghost, ought not to be baptiz'd again. This is an ample, clear, and solemn Declaration of their Lordships Judgments, which they affirm to be "Conformable to the Judgment and Practice of "the Catholick Church of Christ, and of the Church "of *England* in particular. And what Opinion then must the World have of those Clergy-men who advance a contrary Doctrine? The Judgment of their Fathers concerning them is, "That they bring Confusion "into the Church, that they fill Men with Doubts and "Scruples of Conscience, and that they introduce an "Error not much differing from Donatism and Anabaptism. The Prevention of all which were the Motives that induc'd their Lordships to make that Declaration. In short, the universal Church has allowed the

Validity of Baptisms perform'd by Persons not Ordain'd by Diocesan Bishops, till within a very few Years.

" The contrary Notion is receiv'd (says the Bishop of Salisbury †) by many, amongst the other wild Con-
 " ceits of the Corrupter of our Faith and Church, (meaning, I suppose, Mr. Dodwell) " who broached
 " this with many other monstrous Errors, which he
 " has carried so near Atheism, as to deny the Immor-
 " tality of the Soul, and to put the immortalizing Vir-
 " tue in a Baptism given by Persons Episcopally Ordain'd.

The Words of the learned Hooker, in his Book of Ecclesiastical Polity, are very full to my Purpose. * " If
 " (says he) Baptism is seriously administred in the same
 " Element, and with the same Form of Words, which
 " Christ's Institution teacheth, there is no other De-
 " fect in the World, that can make it frustrate, or de-
 " prive it of the true Nature of a Sacrament. †† And
 this seems to be the Sense of the Church in the last Ru-
 brick in the Office of private Baptism.

'Tis true, that one of the Rubricks before this Office, requires Baptism to be perform'd by a *lawful Minister*; but it does neither describe who are lawful Ministers, nor invalidate Baptisms perform'd by those who are no Ministers. That Ministers, who had only Presbyterian Ordination, are not intended hereby to be censur'd as no lawful Ministers, is evident to a Demonstration from these two things.

1. In that King James I. who caused these Words to be inserted in the Rubrick, in 1603, wou'd thereby have unchristian'd his own Children, (which certainly he did not intend) as having no other than Presbyterian Baptism; and had not this been valid in his Esteem, he would undoubtedly have order'd them to be rebaptiz'd; which he was so far from doing, ** that he express'd his
 " utter Dislike of rebaptizing those whom Laicks or
 " Women had baptiz'd. *† 2. " From the Beginning of

† Serm. p. 22. * Pag. 235. †† Bishop of Oxford's Appendix to his Charge, p. 5. ** Bishop of Oxford's Charge, p. 15.
 *† Dissuasive from Jacobitism, Part 2. p. 13, 14.

the Reformation to the Restoration, (which latter was near 60 Years after this Alteration in the Rubrick) Presbyterian Ordination was allow'd of, and practis'd in the Church of *England*; and several Bishops were made of such as were never Ordain'd Priests by Bishops: And the Validity of the Ordinations of foreign Protestant Churches was always allow'd of. Nay, so far is this Rubrick from annulling the Orders or Baptisms of Presbyterian Ministers, that it doth not invalidate the Baptisms perform'd by meer Lay Persons. † “Both King *James* and the Bishops, who made that Alteration, did all of them so far allow the Validity of Lay-Baptism, although it was irregular, as not to require Persons so baptiz'd to be baptiz'd again, but all of them expressly declar'd the contrary. And how unreasonable is it to put such a Construction on the Rubricks of the Church, as is directly contrary to the avowed Opinions of those who made or regulated them. And indeed, every impartial Person may be convinc'd by the last Rubrick (beforementioned) that the Minister's Authority is not essential to Baptism. The *Element* and *Words of Institution* are twice taken Notice of, as the only Essentials of it; and 'tis only in case of the Uncertainty of these being us'd to a Child, that the Minister is to baptize it; (and even then but hypothetically, *If thou art not already baptiz'd, &c.*) But if it was baptiz'd with Water, in the Name of the Father, of the Son, and of the Holy Ghost, (tho' there might be Irregularities in it, yet being there were the Essentials) there's no Warrant for Rebaptization.

2. I shall now shew you from the Uncharitableness and Absurdity of that Opinion, which confines Baptism to Diocesan Ordination, that it must needs be *false*.

* “The Papists (says Bishop *Burnet*, in the forecited Sermon) condemn, without Mercy, all that differ from them. They think, their Communion is the One Church, out of which there is no Salvation.

† Answer to the Exceptions made against the Bishop of *Oxford's* Charge, by Mr. *L.* and Dr. *B.* p. 117.

* Pag. 22.

“ And

“ And in this Particular, a Notion begins to be spread
 “ amongst us, that goes *farther even than their Unchar-*
 “ *tableness*; they only deny, that those who are not of
 “ their own Body, are Catholicks; but there’s a Con-
 “ ceit lately got in amongst us, that denies all that are
 “ not baptiz’d among us to be Christians, shuts them
 “ out of Christ’s Covenant, and thinks ’em no better
 “ than Heathens.

* “ The Truth is, (says the Bishop of *Oxford* in his
 “ forementioned Charge) this Doctrine is something
 “ like that of the Intention of the Priest in the Church
 “ of *Rome*, by which her Members never can be cer-
 “ tain, that they have any Sacrament administred to
 “ them. † It’s a Doctrine, (says the same Right Reve-
 “ rend Prelate) that does at once unchristian all the
 “ Reformed Churches abroad; even those blessed Mar-
 “ tyrs amongst ’em, who have been baptiz’d in their
 “ own Blood, laid down their Lives for the Gospel,
 “ and glorified God by their Deaths, of *whom the World*
 “ *was not worthy*; and all those glorious Confessors, who
 “ are still bearing their Testimony to the Truth, as
 “ it is in Jesus, in Gallies and Dungeons. * How many
 “ Thousands of our own Church (adds he) ** must this
 “ Doctrine unchristian from the Reformation to the
 “ Reign of *K. James I.* all which Time even Lay-Baptism
 “ was allow’d in case of Necessity? Nay, (says he)
 “ even that learned King’s own Children were baptized
 “ by Ministers who had only Presbyterian Orders in
 “ *Scotland*, and he never order’d them to be rebaptiz’d.
 So that according to this worthy Bishop, King *Charles I.*
 had no other Baptism but such as is amongst us Dissen-
 ters; and according to the modern High-Church No-
 tion, he was no Christian, altho’ in the Service for the
 Thirtieth of *January* he is stil’d *A Blessed Martyr*.

†† “ How many Thousands (says the Bishop) does
 “ this Doctrine unchristian of those that were born in
 “ this Kingdom from the Year 1648 to the Year 1660,

* Pag. 18.

† Pag. 13.

* Pag. 14.

** Pag. 15.

†† Pag. 16.

“ whom

whom yet our Church has receiv'd into her Communion, and admitted to a Participation of her Sacraments †, which surely she would not have done, if she had judg'd them not to be Christians?

“ But further, it's not to be doubted (continues he) but many of those, who had no other but meer Lay-Baptism, from 1548 to 1603, or were baptiz'd by Persons not Episcopally ordain'd, from 1648 to 1660, have been admitted to holy Orders in our Church. Here I may add, that it hath been commonly reported, that Arch-Bishop *Tillotson* (that bright Ornament of the Church) was the Son of a Dissenter, however had no other than Presbyterian Baptism; and that this is the Case of the present Bishops of *Ely*, *Exon*, *Salisbury* and *Boucester*. Nay, there's great Reason to believe, that some of those very Clergy-Men are fall'n into this Notion, by which themselves are no Christians, and yet I never heard of any of 'em, who were re-baptized, as methinks they should, if they thought themselves no Christians, they would persuade others to this Practice; for this Charity sure should begin at Home. “ And what shall we say (says the Bishop of *Oxford*) to Baptism administered by such? He that is not a Christian (as these eminent Fathers of the Church are not, in the Opinion of some of their Sons) can never be a Priest or lawful Minister of a Christian Church: And he, that is not baptiz'd, cannot be made a Christian by Ordination. And what Perplexities must this leave Christians under, as to their Baptism! Tho' a Man be satisfy'd, and have moral Assurance, that the Person, who baptiz'd him, was episcopally ordain'd, yet how can he be assured, that that Person was himself baptiz'd by one episcopally ordain'd? If he was not, he was no Christian according to this Doctrine, and consequently could not be a Christian Priest, nor could he administer the Christian Sacraments. And then all Ordinations by Bishops so baptiz'd are null; and all the

Sacraments, they have administred are invalid. And consequently also, all that have receiv'd Orders from such a Bishop, are no Ministers; and all, that have been baptiz'd by such, (or by those, that have been ordain'd by such) I conclude, are no Christians.

The learned Bishop proceeds †, “ A Person who has been seriously baptiz'd in or with Water, in the Name of the Father, Son and Holy Ghost, tho' the Baptizer was not an episcopally ordain'd Minister, ought not to be baptiz'd again. And tho' our Church in her Rubrick, since 1603. requir'd a lawful Minister to be the Administrator of Baptism, and does allow no other, yet where the Essentials of Baptism, the Matter and Form have been observ'd, tho' the Administrator were not a Person episcopally ordain'd, ~~she~~ *he* does not declare such Baptisms to be invalid or null, nor require 'em to be repeated. But tho' to be the Doctrine of the Church, * and has been declared to be so by some of her most pious and learned Fathers yet some, who would be thought to be her most dutiful Sons, take leave to contradict it in their Practice, and to rebaptize Persons not episcopally baptiz'd. This I'm inform'd, has lately been practis'd here upon a Child about three or four Years old, because (as the Minister told the People) it was suppos'd to be baptiz'd in London by a Dissenting Minister, who had no Right to baptize; and upon a Malefactor of 60 Years old or upwards, just before his Execution, because he was born in Scotland, and had Presbyterian Baptism; and having lived a Heathen all his Life, 'twas great Charity to make him a Christian at his Death, tho' he died at the Gallies.

This, I believe, may pass for an Original; for 'tis the first Instance of this Kind, I ever heard of amongst Protestants. The Papists indeed, I have heard, do something like it; first pretend to convert Hereticks (for they call all Protestants) to the Romish Faith, and then immediately deliver them to the Executioner to be burnt.

† Pag. 18. * See the 2. & last Rub. in the Office for private Baptism.

to be broke alive upon the Wheel, or some other way's put to Death, in Compassion to their Souls (no doubt) that they might die in the Communion of their Church, to which they most unmercifully limit Salvation.

I shall mention one Writer more upon this Head, who defends the *Doctrine and Practice of the Church against modern Innovations*. "All Men, says he †, are sensible of the
 " vast confusion, which this Doctrine would bring a-
 " long with it, if it were adher'd to, while so many
 " Thousands, who have liv'd and died in our Com-
 " munion never had any other Baptism, and consequent-
 " ly must not be allowed to have been Christians; while
 " so many Thousands more, that do now live in our
 " constant Communion, and have done so for many
 " Years must still, if this Notion were adher'd to, be all
 " baptiz'd again: While a great many more no other-
 " wise baptiz'd have been admitted into holy Orders,
 " who must now, by this new Doctrine, have both their
 " Christianity and their Ministry, and the Validity of
 " all the Baptisms they have administred, and of all the
 " Administrations of the other Sacrament perform'd by
 " them, call'd in Question, and both themselves and their
 " Flocks brought back to the Font again. While at this
 " Rate (for a scrupulous Man may carry his Inquiries
 " of this Kind much higher) it would be almost impos-
 " sible for one half of our Congregations to know, whe-
 " ther they have receiv'd valid Baptism, or whether they
 " ought not to be again baptiz'd. What strange disor-
 " ders would this create in a Parish not many Miles di-
 " stant, where the Person, who perform'd all Ministerial
 " Acts for near thirty Years together, had *no Orders at all*!
 " And many other Places, I'm told, are in like Circum-
 " stances. " Now these Confusions, which must, I think,
 " inevitably attend this new Doctrine, (as my last men-
 " tion'd Author observes) if it should prevail, should
 " methinks make Men modest in advancing such a No-

tion; and I may add, do undoubtedly prove it to be false from the Uncharitableness, and Absurdities following upon it.

And why is this Notion now so industriously spread, † “ But in order to divide Protestants among themselves; on the one Hand to render odious those Protestant Princes, on whom the Crown by Act of Parliament is entail’d; and on the other Hand, to commend and extol the *Gallican* Church, in which the Pretender is educated.

In these Things I have not so much as once mentioned the Opinion of any Dissenter, but have taken my Authorities from the Bishops and learned Divines of the Church, whose Words I have given you. And is it not great Presumption in those young Ministers, who call themselves their Sons, to fly in the Face of their Fathers, to condemn the Practice of the Church, and to unchristian not only all the reform’d Churches beyond Sea, but the greatest Part of our Kingdom, and perhaps more than one half of their own Communion, many of their Bishops and Clergy, and of the Laity without Number, when at the same Time they do and must allow the Validity of Baptism in the Church of *Rome*, (which they own to be a Christian Church) where Lay-Persons and Women are permitted to baptize? Now this is the Charity of these Gentlemen, that while they unchristian all the Protestants in the World, (except some few of their own Communion, in the *British* Dominions) contrary to the Opinion of the Doctors of their own Church, they at the same time allow Papists (many of whom have Baptism only by Midwives) to be good Christians.

These Things I have thought fit to mention on this Occasion, once for all, that so, if any should never so confidently and uncharitably assert, that you or your Children are no Christians, you may not be surpriz’d, or startled at it, but may be able to confute them from the Members of their own Church, (who were the brightest Ornaments of it) who allow our Baptisms to be as valid as their own

The

The Unreasonableness of refusing Burial to Children Baptiz'd by Dissenting Ministers.

SINCE some of the Parish-Ministers in Town have lately taken up a *Resolution*, not to bury the Children, which we have baptiz'd, I think it not amiss on this *Occasion*, to give you my Thoughts about it; and the rather at this time, because I hear there is a Dissenter's Child now dead, to whom probably Burial may be refus'd. Now,

1. I will shew the Inconsistency of this Practice.
2. The Insignificancy of this Threatning. And,
3. Will offer my Advice thereupon.

1. I propose to represent to you the Inconsistency of refusing Burial to Children baptiz'd by Dissenting Ministers.

1. 'Tis inconsistent with the 58th Canon of their Church, which runs thus, " If any Minister shall refuse to bury any Corps, that is brought to the Church, or Church-Yard, (convenient Warning being given him thereof before) in such Manner and Form, as is prescrib'd in the Book of Common-Prayer; except the Party deceas'd were denounc'd Excommunicated, *majori Excommunicatione*, for some grievous and notorious Crime, (and no Man able to testify of his Repentance) he shall be suspended by the Bishop of the Diocess from his Ministry, for the Space of three Months. Now, how can those Ministers, who have taken the Oath of Canonical Obedience, (which they fail not to urge, when it will serve to deny any Favour to the Dissenters) reconcile it to this new Practice? One

would think they had a Liberty of observing some Canons, and disregarding others, (tho' equally sworn to all) or that the Meaning of Canonical Obedience, is to act directly against the exprefs Words and Sence of the Canons; as it's evident they do by this modern Innovation. For did any Body ever yet understand by excommunicated Persons in the Canon, the Children of Dissenters? And especially the greater Excommunication cannot be interpreted to belong to them. So that to refuse them what they call Christian Burial, that is, (I suppose) reading the Burial-Office over them at their Interment, is a plain Disobedience to the *Canon*.

Nor will it avail them to say, that the Rubrick denies Burial to unbaptiz'd Persons; because the Baptisms of Dissenting Ministers, nay, even of Lay-Persons, if perform'd with the *proper Element* and the *proper Words*, are allow'd by their Church to be valid; as has been irrefragably prov'd in the former Discourse.

2. 'Tis inconsistent with the Practice of the dignified Clergy in *London*, and most Places in the Kingdom.

I have been told by a Person, who was present, that the Bishop of this Diocess at his Visitation in Town declar'd, there was no *Canon* or *Rubrick* to countenance this Practice, and added, that at *London* the Clergy buried all, without distinction, that were brought to be inter'd, asking no Questions; and particularly that Mr. *Dryden* and *St. Evremont*, (who, if of any Religion, dy'd Papists) were bury'd with great Pomp in *Westminster-Abbey*, either by Bishops, or some great Dignitaries of the Church; and he thought that the Service of the Church might sure as well be used over Dissenters Children as Papists; for that Papists allow'd the Validity of Baptism by Midwives, and it could not be thought, but the Baptism of Dissenters must be as good as theirs. But, notwithstanding this Declaration of his Lordship's, (which one would have thought should have sway'd those who had sworn Obedience to him) yet some of his Junior Clergy form'd a Project afterwards (as I have heard) to engage all the Clergy at the Arch-Deacon's Visitation, to

concur with them in this Innovation; which was so far from being comply'd with, that the Paper containing the Agreement was soon stifled, and the Contrivers of it censur'd as forward and assuming, in pretending to dictate to such a numerous and venerable Body, of their Seniors and Superiors; which sufficiently shews their Thoughts of this Matter. So that those of the Clergy here, who have made this new Agreement, act contrary to the Opinion of their Diocesan, to the Practice of their Fathers and Brethren of the County, and, I doubt not, to far the greatest Part of the Clergy of the Kingdom. Nay,

3. 'Tis inconsistent with their own Practice.

1. 'Tis inconsistent with their own former Practice in the like Case; for there was no Scruple made of burying the Children of Dissenters, till very lately. Those who now say they will refuse it, have buried many such formerly. And how comes it to pass, that they must now be deny'd? What new Light have they receiv'd, that they must contradict their former stated Practice? What have they been doing all this while? Were they in the Right before? Sure then they are in the Wrong now. Were they in the Wrong before? How comes it then to pass, that they have persisted in it till now? For my Part I'm unable to reconcile this, and cannot but conclude, that they act inconsistently with themselves.

2. 'Tis inconsistent with their present Practice, in Respect to the Parents of those Children whom they refuse to bury; for I never heard, that any Clergy-men refus'd to bury an Adult Dissenter; tho' according to their Notion there is the same Reason to refuse it to their Parents (not having been baptiz'd by Persons episcopally ordain'd) as to their Children. For a Dissenting Parent, who has had the Baptism of Non-conformists, is no more a Christian, than his Child; (unless they will suppose, it is Age, and not Baptism, that makes a Christian) and yet the Parent shall be buried without any Scruple, and the more innocent Child shall be refus'd. Is not this gross Inconsistency? For what Reason can be given, why a grown Per-

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son, who is no Christian, should not be refus'd, as well as his Child; Nay, to me there seems to be much more Reason, why he should be refus'd, (if either must) for the Parents might have had other Baptism, if they had desired it, whereas the Child could have no other, than such as the Parents thought fit; and yet the Parent, who obstinately refuses Episcopal Baptism, shall be buried with the Rites of the Church; and the Child, who is voluntarily had other Baptism, shall be refus'd.

3. 'Tis inconsistent with their Admission of Dissenters to the Sacrament of the Lord's-Supper. All Persons who have had no other Baptism, than by Dissenting Presbyters, are (in their Esteem) no Christians; and yet no Dissenters, who offer themselves to Communion in their Church, are ever rejected. Now is it not notoriously absurd to admit grown Dissenters to the Sacrament, who are no Christians, and yet to refuse the Children Burial upon the same Account of their not being Christians? May not Children as well be interred with the Rites of the Church, (tho' they should be no Christians) as their Parents receiv'd to the highest Ordinance in it, who (according to them) are no more Christians, than their Children? And is it not the oddest Thing imaginable to admit Persons to confirm the Christian Covenant, into which they were never enter'd? What Inconsistency then are these modern Divines guilty of, even with respect to their own Practice? Nay I may add here, that they contradict the 112th Canon of their own Church, which requires all Persons, (Dissenters as well as others) that are 16 Years old, to come to the Sacrament under Pain of Presentment; and does not this suppose them to be Christians? Otherwise certainly they would not have oblig'd them to come to the Christian Sacrament to confirm their Christian Baptism. And 'tis worth our Inquiry whether a Clergy-Man would not reject a Person, who declar'd, he had never been baptiz'd at all, if he should offer himself to the Sacrament of the Lord's-Supper? I knew a Clergy-Man in this Town who refus'd to give the Sacrament to a condemned Man

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factor, with others in the same Condemnation, because he was an Anabaptist, and had never been baptiz'd. This I believe he might be justified in. From what has been said, it undeniably follows that the Church supposes all, among the Dissenters, who have receiv'd Baptism to be Christians, because she admits all such to ratify the Christian Covenant, and rejects none but such who were never baptiz'd at all.

4. 'Tis inconsistent with their Practice of burying others. Those who refuse to bury the Infants of Dissenters, make no Scruple of burying the profanest Person in their Parish, and acknowledging "God's great Mercy in taking to himself the Soul of their dear Brother, and committing his Body to the Ground in sure and certain Hopes of the Resurrection to eternal Life. And since these Words must be used at the Interment of every Person, may they not with much less Scruple be read over an *Innocent Infant*, than a *notoriously profane and atheistical Person*? And since they're not refus'd in the latter Case, I cannot see, how they can (without great Inconsistency) in the former. Methinks any Minister should be much better satisfy'd to read the Burial-Office over a Child, (whose only Crime, besides his Original Sin, is being born of Dissenting Parents) than over a scandalously vicious Person of whatever Communion.

These are some of the Inconsistencies, which these Persons run themselves into. And perhaps if this innovating Humour should continue (and no Body knows where Encroachments may stop) the same Persons who now refuse Burial to Dissenters Children, may by others be refus'd it themselves, as being no better entitled to it by their Baptism. I come now to shew,

2. The Insignificancy of this Threatning.

Suppose your Parish-Minister should refuse to read the Burial-Office over your Children when they die; or suppose, he should not permit them to be bury'd in the Church or Church-Yard, what Harm will it be either to you or them? It shews indeed their Dislike, but does

no real Prejudice. If all the Hurt they can do be refuse Burial to your Children, you need not be uneasy. It will not prevent their Happiness, and ought not to disturb your Peace. To cut off the Limb of a dead Person to gratify a revengful Temper, would be reckon'd an inhuman Action; but what Hurt would it do the Deceas'd? To deny your Children Burial is a mean poor Piece of Disrespect to you, but not the least Hurt either to you or them. We are not sunk into such Darkness of Popery yet, (bless'd be God) as to imagine any Ground can be really holy, tho' never so much consecrated; or that the relative Holiness of any Ground (as some Men have suppos'd) can make a dead Child holy, or in the least add to its Happiness. We are convinc'd, that tho' Clergy-men may exclude Christian Children from Burial in, what they call, Holy Ground yet that Christ, the Head of the Church, will not let that shut 'em out of the Kingdom of Heaven; nay, He has expressly declar'd, that *of such is the Kingdom of Heaven* Matth. 19. 14.

Nor is there the least Reason to imagine that the reading Prayers over a dead Corps will do it any more good, than burying it in consecrated Ground. Nay, I suspect that this Practice has been borrowed from the Papists, who maintain the Lawfulness of Prayers for the Dead, and urge the Practice of it, tho' I grant there's no such thing in the Burial-Office; and to find the Truth, some of no small Figure in the Church do fall in with them herein, witness the Book call'd, *Primitive Doctrines Reviv'd*, prefac'd by Dr. *Hickes*; where in Prayers for the Dead are said to be "acceptable to God, as being the Fruits of our ardent Charity, and are useful to them. †

Upon the whole Matter, the Refusal of Burial to your Children, whether it be of laying them in the Church Church-Yard, or of reading the Service of the Church over them, cannot do them or you any Hurt at all, cannot

detract from their Felicity, nor add to it. Altho' 'tis said, that a certain Curate being sent to, to bury the Child of a Dissenter in his Parish, wrote him Word, that *for the Good of his Child* he would bury it, if some mention'd Conditions were comply'd with. Good Persons shall go to Heaven, wheresoever they are buried, and tho' not one Word be said over them; and wicked Ones to a State of Misery, tho' buried in the most sacred Places, with never so many Prayers. The Case of the Deceas'd will be exactly the same, wheresoever, by whomsoever, or in what Manner, or with what Ceremonies, or with what Office soever they are interr'd. So that the Refusal of Burial to innocent Children (or to any others) need not in the least disturb surviving Relations. I proceed therefore,

3. To offer my Advice hereupon, which is,

1. Not to desert the Dissenting Interest upon this Account. I hope, none are so cowardly as to be terrified by such impotent Menaces; they can affect none, but such whose Passions are stronger than their Judgments. You will not surely be frighten'd from your Profession by such insignificant Threats; such as, if executed, can be of no real Disadvantage to you.

When you have Children born, do not delay to bring them to be baptiz'd; and because 'tis most fit this shou'd be done in a publick Manner, and a publick Place, if you will bring them *hither* any Day in the Week, (if Lord's Day, or Lecture-Day be inconvenient) I shall not scruple to baptize them, *if their Parents be of my Congregation*. And as for those who live in the Country, and cannot so conveniently have their Children baptiz'd in Case of Illness, I would offer this to their Consideration; that it's not the *meer Want* of Baptism which is so dangerous, as the *Contempt* of it. The Child of a Christian Parent is a Christian as soon as it is born; and therefore it has a Right to Baptism: It is in Covenant, and so has a Right to the Seal of it; and should it die before the Administration of the Ordinance, is not therefore damned, as the Papists falsely pretend, and

some others after them, who tie Salvation to Baptism; and therefore be not discouraged, tho' such a thing should happen. Hold fast the Profession of your Faith without wavering, so long as you are convinc'd, that you have the Scriptures for your Rule; and be not shaken by the loud Noise and bold Clamours of such who call *us no Ministers, and you no Christians*: Nor let Threatnings to your Dead deter you from following the Dictates of your Consciences while you live.

2. If your Children die, offer them to be buried by the Parish Ministers in the usual Place; but if they refuse it, 'tis of no moment; and it may every way, for ought I see, (in Case of their Refusal, and till then I would not advise it) be as convenient, and as decent in the *Chapel*, or *Chapel-Yard*; or in any other Place, where there may be Room for several Years.





The Validity of Baptism administered by Dissenting Ministers, Vindicated in a Reply, &c.

THE Clergymen, who write against me, endeavour'd some short Time since to possess People with an Opinion, That no Persons were Christians, but such who had received Baptism from Ministers *episcopally ordain'd*; this made no small Noise amongst us, and being directly levell'd against me, (for I do not find the Notion obtains in other Places about us) I thought my self concern'd to vindicate the Validity of our Baptisms *to my own Church*, by Authorities drawn *from theirs*, which I did in the *former Discourse*, at the Baptism of two Children in our Chapel, on Lord's Day, *March 22, 1712*.

The same Clergymen afterwards attempted at the Visitation (refer'd to *Pag. 16.*) to engage all the Clergy to joyn in an Agreement, against the express Orders of their *Diocesan*, not to bury the Children of Dissenters; and tho' they could not prevail with *any of the Senior Clergy*, and with but *few of the Junior Ones*, to give into this new Project, (nay, were reprimanded by some of them for it) yet they were resolv'd to pursue it themselves; And the Threatning was accordingly publish'd all over the Town, that the Children of Dissenters would be refus'd Christian Burial, when they dy'd. This we the rather inclin'd to believe, because it had been put in Execution by these Ministers in their Country Curacies, before any form'd Agreement of it in Town. In a short

Time an Opportunity offers to try what we must expect, for on Lord's Day, *Sept. 27. 1713.* as I was coming from Morning Service, I was told that the Child of such a Dissenter was dead, and that the Relations of that Family had used to be inter'd at St. *Alkmund's*. I immediately concluded the Vicar would refuse it Burial; and being to baptize a Child that Afternoon, I was loth to let slip that Opportunity of delivering my Thoughts to my Congregation on that Head; which I did in the *latter Discourse*, tho' I could not have two Hours Time for Preparation, nor ever saw any Thing wrote upon the Subject, which to me was wholly new.

According to my Expectation so it happen'd. Mr. *Cantrell* refus'd to bury the Child; he sent two Letters the next Day to the Father (both which are in my Custody) to let him know, " That he would neither bury the
 " Child himself, nor permit any other Person to do it,
 " unless he was truly assured that the Child was baptiz'd by one who had receiv'd Episcopal Ordination,
 " and who he was, for otherwise the Rubrick does not allow it; for none (says he) are suppos'd by our Church
 " to be qualified to baptize, but they who have been
 " ordain'd by those Persons we now call Bishops; but
 " (adds he) if your Child was sprinkled by a Dissenting
 " Teacher, if he be pleas'd to appoint a Time for a friendly
 " Conference, calmly to debate this Matter, and
 " prove his Mission, and that he is an authoriz'd Minister of Jesus Christ, (*i.e.* according to what he had
 " said above, that he has had Ordination by a Diocesan Bishop, for he allows no other to be a Minister)
 " then your Child is according to the Constitution of
 " the Church entitled to Burial. This is a fair Proposal, and an Answer is expected if comply'd with,
 " &c. This Mr. *Cantrell* and his Friends call a Challenge to me to a Dispute, tho' I'm not once nam'd in either of the Letters, nor heard any more from him any other way of that Matter.

And this is all that he can refer to in his Preface, Pag. 6. when he talks of his frequent Invitations to friends.

Debates, and my oft Refusals. And because I declin'd this, as being no fair Proposal at all (the state of the Question being quite alter'd) nor expecting any good Issue from a Personal Conference; nor willing to run the Hazard of Misrepresentations, which I had great Reason to be apprehensive of; I thought my self oblig'd (to prevent constant Insults) to give some Answer or other in a Way that might not be liable to these Inconveniencies. And when once I was determin'd upon that, I concluded that what I had before offer'd to the Consideration of my Congregation, if made publick, would be a sufficient Answer, without considering of any new one to the pretended Challenge that was made me, and therefore I resolv'd to publish to the *World* what was before only offer'd to my *own Society*; for both which I seem'd to be under a kind of Necessity. But that I might avoid Disputes with any of the Clergy as far as possible, and give the least Offence imaginable, I conceal'd my Name and Place of Abode, and the Names of Persons, and Places, thereby to prevent any Controversy with the Members of the establish'd Church, which I flatter'd my self with since all my Performance in the first Discourse (which is now so much quarrell'd at) was collecting the Sense of the Church, the Right Reverend the Bishops, and other worthy Fathers of it, as to the Validity of Lay-Baptism. I offer'd no Reasonings at all of my own; did not pretend to any other Argument than what is call'd *Argumentum ad Hominem*: But notwithstanding this great Caution, I am vehemently attack'd by some who call themselves my Adversaries, tho' I never call'd any Man so, and if I am so to them, it is for telling them the Truth; shewing them the Doctrine of their own Church, which the Clergy have laid themselves under the solemnest Obligations to observe, whatever the Laity have done. However, both it seems are displeas'd at what I took to be inoffensive, and to the small Piece I publish'd, *October* the 23d, consisting but of Twenty-two Pages, comes out in the beginning of *January* a small Pamphlet, which is call'd, *An Answer*
by

by a Lay Man. And March 19. comes out the Reverend Mr. Cantrell's Book, of 142 Pages besides the Preface, and the Reverend Mr. Harris's Letter at the End of it; which is said to be an Answer to me, who as the former acknowledg'd (Pag. 5.) *have offered no Arguments drawn from the Reason of the Thing.* And as Mr. Cantrell rightly observes in his Title Page, *have compiled my Paper chiefly from Collections from the Bishops of Sarum and Oxford.* So that if they are any Answers at all, they are Answers to the Right Reverend Fathers of the Church. And indeed Mr. Cantrell several Times very pertly pretends to confute them. On whom then do these Reflections fall, which Mr. Harris and Mr. Cantrell so liberally bestow on my Performance, as *doubty, trifling, poor, weak, unconvincive*, but on those Right Reverend Bishops, from whose Writings this Paper is collected? For the Arguments are not *mine* but *theirs*, whose very Words I have used. Methinks these *younger Sons* should have treated their *Fathers* with more Respect. It is very evident that my Lay-Answerer has shewn more Gentility and good Manners, and has paid a greater Deference to the Fathers of the Church, than either of these Clergymen. It might be expected from them who are of the Ministerial Order, and have taken an Oath of Canonical Obedience, that they should be strictly conformable to the Constitution of the Church: But instead of that, these Reverend Clergymen treat some of the Pious and Reverend Bishops of the Church with the greatest Contempt and Reproach. And as to their Diocesan, they are not content to disobey his Orders themselves, but have, it seems, engaged some others of his Lordship's Clergy in the same Contempt, Disobedience, and Rebellion, with themselves. The Children of Dissenting Parents are by these Reverend Divines refused Buriall contrary to his Lordship's Orders: And others who have been baptized with Water, In the Name of the Father, the Son, and the Holy Ghost, are, without any Order at all of the Church, rebaptized. There is no Canon or Rubrick to countenance this; so that these Gentlemen

toriously transgress the Orders of their own Church; sometimes by *not coming up to them*, and at other times by *going beyond them*. And therefore I cannot think them guilty of the Crime which is so oft charged injuriously on the Dissenters by Mr. Cantrell, *being in a Rebellion against their Bishop*.

One would be tempted to think by these reverend Brethrens Practice, that they understand by the *Oath of Canonical Obedience* to their Ordinary in all *Things lawful and honest*, and by the Declaration of unfeigned *Assent and Consent to all and every Thing*, only a compliance with, and rejecting of, what they see good. Were this Liberty which these Clergymen take, allow'd by Law to Dissenting Ministers, I'm verily persuaded that most of them would conform. But some Men will arrogate to themselves the Name of the *only Churchmen*, tho' they shamefully transgress the Rules of the Church. Any one would conclude from Mr. Cantrell's Book, that he would not deviate the least from the establish'd Orders of the Church; and yet besides the instances already mention'd (to which many more might be added) he published a Banns, and married a Couple *Asb-Wednesday* last, for which he stands censured by his approv'd Author of the Clergyman's *Vade Mecum*, *part. 1. Pag. 48, 49*. 'We might right well, says the great and ingenious Mr. Hooker, (*Lib. 5. Sect. 73.*) think it absurd to see in the Church a Wedding on the Day of a publick Fast; therefore no regular Clergyman marries any by Banns during the solemn Time of *Lent*, when good Christians ought to be engag'd in more serious and heavenly Business; and even when a License comes, and the Case is somewhat extraordinary, yet he can scarce ever get his own Consent to the doing of so unagreeable a Thing. And a little below, the generality of the Clergy think it sufficient to forbear marrying only in *Lent*, and on solemn Fast Days. And such sure the *first Day of Lent* must be esteemed. I have heard of a certain lawless Clergyman (as they call 'em,) who said he could marry a Couple any Day

in the Year but *Ash-Wednesday*, but Mr. Cantrell is gone beyond him. This is the Reverend Divine, who boasts so much of *restoring Discipline, and reviving the Observance of the Ecclesiastical Laws*, Pag. 114. who condemns all the Clergy, that bury Persons unepiscopally baptiz'd, as guilty of a corrupt Practice, contrary to a *firmly establish'd Law, as doing Things forbidden by the Constitution of the Church*; whilst he recommends his own Example, and that of those Clergymen who have made a contrary Agreement to be imitated as agreeable to the Rubricks and Canons, pag. 113. This is the Clergyman who villifies the Right Reverend and most Excellent Bishops of *Sarum and Oxford* in the most contemptuous Manner, calling them *moderate Fathers*, pag. 6. and *moderate Bishops*, Pref. Pag. 2. "He has a great Deference and Respect (he says) to those Persons who are vested with the Episcopal Power. But as to these worthy Bishops he is loth to call them a Loser by his Reverence, or be in an Error out of Complaisance to Men in high Stations, Pag. 7. As to all the Bishops who declared for the Validity of Lay-Baptism, which the major Part of them he owned, did, Pag. 75. he represents their Behaviour as a *Barricade upon their own Order, and giving a very great Encouragement to the Usurpers upon the Priesthood, and as producing (what he somewhat prophane calls) blessed Effects and Consequences of this Concession*, Pref. Pag. 2, 4.

This is the Man who rails at our Abettors in his own Communion, (as he calls them, Pref. Pag.) 4. and moderate Low-Church-Men, Pag. 71. 72. in the most outrageous Manner. Now if he be thus scandalously abusive to the Members, and even Bishops of his own Church, who are eminent for Piety, famous for Learning, zealous for the present Constitution both of Church and State, what ill Treatment may I expect from his Hands? He says indeed Pref. Pag. 7, 8. that he *will treat me with Civility and good Manners*; but I confess I am not able to discover it in all his Book. And if he has here given us a Specimen of it, I wonder what Incivility and ill Manners would be!

I shall take little Notice of the fly Reflections, base Insinuations, false Suggestions, silly Jeers, and utmost Contempt which these Reverend Brethren are pleased to pour so plentifully upon me, believing they will recoil upon themselves, and can make no Impression at all to my Disadvantage, with any, who know us, and our Conversations.

Mr. *Cantrill* is pleased to say in the Close of his Preface, that he has been happy in having the Approbation of *Superior Judgments*, as to his Performance; by which one would think that he intimated to his Reader, that some of great Name and Authority in the Church, or at least some of his Reverend Brethren in the Neighbourhood had countenanced his Book, and encourag'd the Printing of it. Who these great Geniuses were I do not pretend certainly to know; but this I know, that if he had not the Approbation of several of his learned Brethren, he slanders them; and if he had, he does grossly reflect upon them. For can one suppose, any Number of judicious Clergymen could approve his Disobedience to his Diocesan, his rude Treatment of some Bishops, and his bold Contradiction of others? Can it be supposed that they could like Railing and unmannerly Language? Would they advise him to the handling of an Argument to which he has given no new Light at all? Would they approve his being so gross a Plagiary, borrowing most of what he has said from Mr. *Lawrence*, Dr. *Hicks*, Dr. *Brett*, even my Lay-Answerer, and Mr. *Harris's* Letter, and some others, (which is evident all over this Book) without being so just as to mention his Authors? Could they approve his very *Title Page*, where he pretends to prove the Invalidity of the *Lay-Baptisms of Dissenting Teachers*, &c. from *Calvin and the Reformed Abroad, and the Kirk of Scotland*? By which he is obliged to shew that they were not only against Lay-Baptism, but against *Presbyterian Ordination*? This he should prove if his Book were consistent with his Title. And he intended no doubt to misguide his unwary Reader, and persuade

him to believe that *Calvin and the Reformed Abroad*, and the *Kirk of Scotland*, look'd upon the Orders which Dissenting Ministers have, to be Null and Invalid. To this Purpose he begins his Preface with an impudent Falshood, asserting in the very first Words, that *it is agreed on all Hands, both by those who are for the Invalidity of Lay-Baptism and their Opponents, that Dissenting Teachers are no more than Lay-men*; again he expresses himself, *Pag. 18. as if the Synods of the Reformed called those, who had only Presbyterian Ordination, private Persons, i. e. No Ministers of Christ*. Now this is an Attempt to impose upon Mens Understandings, for it is certain they themselves had no other Orders: And no Body will believe they intended to condemn themselves. And yet either Mr. *Cantrell* pretends to prove this, or his Title is not consistent with common Sense; and what Approbation could this Work (which has its very Foundation in Falshood and Inconsistence) have from superior Judgments? Could they countenance false Quotations and Misrepresentations? To say this of them is, in my Opinion, greatly to lessen their Characters; and therefore I do verily believe, upon Enquiry, the superior Judgments he speaks of, will be found to be only one Lay-Man, his Brother *Harris*; and one or two more Clergymen of his own standing, and the same intemperate Zeal; which I mention to clear the far greater Part of the Clergy about us (whom I highly reverence, and honour) from advising him in this Undertaking.

Nor can I believe that any one single Person ever perswaded him to the singular Method which he took in its Publication. I know it has been common for learned Men to preach their Sermons first and then to publish them; but Mr. *Cantrell* on the contrary, when his Book was ready to come from the Press, thought fit to read it from the *Pulpit* before he published it, for three Lord's Days together: being resolved, I suppose, that what had cost him *five Months Study*, should save him *five Sermons*. To this unusual Entertainment many Persons out of the Town, and in the several other Parishes

of the Town, had a special Invitation. Sermons and Homilies gave Way to this for three of the six Sundays in the holy Time of *Lent*: and these three were the Lord's Day before the Sacrament, the Sacrament Day, and the Lord's Day after. I have seen several excellent Discourses, both of Conformists and Nonconformists, with reference to the Lord's Supper, directing to a right Preparation, a suitable Participation, and an after holy Conversation; but I could not have imagined that Mr. Cantrell's Discourses had the least tendency this Way. Certainly this must be too *Theatrical* and *Ludicrous* for the *Pulpit*, which I never took to be a proper Place to *smile and be merry in*, Pref. Pag. 3. Indeed, by what I can learn, it was to the Laughter of the Vain, the Grief of the Serious, the Contempt of the Judicious, the Dislike of his Brethren, and approved of but by very few. Let the World now judge whether his *Parturiunt Montes*, &c. Pref. Pag. 5. does not more properly belong to him than me? For fear his Reader should not understand it, he has put it into *English Verse*; and that it may be known what Authors he is conversant with, he gives you the *English* from Mr. Creech, the Translator of the Epicurean Philosopher *Lucretius*. I cannot but think every impartial Person will conclude *him* to be the Man who has a mighty Opinion of his own Work; especially if I add, that he told one of our Booksellers (from whom I had it) that he designed it for a *Family Book*; and as soon as it was come to Town, on a *Market Day*, he wrote a Note with his own Hand (which I have seen) that was delivered in his Presence by the Bookseller to the Cryer, with Orders to make Proclamation all over the Town, in these Words, *The Reverend Mr. Cantrell's Answer to Mr. Shaw's late Pamphlet, is to be sold at Mr Hodges's Shop.*

I own that I put my Papers into the Hands of some of my own Perswasion, and of some Churchmen, Pref. pag. 4. Mr. Cantrell will not own himself of my Perswasion, I believe; is he therefore one of the moderate Low-Church-Men, Free-Thinkers, and Latitudinarians, into whose Hands he says it was put. To which of these

Classes does he belong ? For on Receipt of his Letter sent me on purpose to desire to see one, and hoping I would be so fair an Adversary as to send it him, that he might consider it and return an Answer, which was October 28, 1713. I immediately sent him one ; so that it was sent to him to give him the Opportunity of Answering it, as he expresses it Pag. 5. But when I had done this, he was not so complaisant as to make me a Return of his, which, I confess, I thought I had Reason to expect from the Promise in his Letter.

I cannot but observe it with great Grief, that these Gentlemens Principles will be followed with very dismal Consequences.

The Enemies of the Christian Revelation will make great Advantage of them ; *Atheists and Deists* will presently conclude that all revealed Religion is a Jest, Christianity is no more than a Name ; and no body knows where to fix that : 'Tis not yet agreed amongst themselves, they'll say, what it is that makes a Christian ; some say Faith, Repentance, and a good Life are indispensably necessary to it ; and others lay no Stress at all upon these, but make Christianity to consist in being sprinkled by the Hands of an episcopally Ordain'd Minister, as if there was a Charm in this ritual Action, to save Men who submitted to it, though they live never so wickedly : Whilst those who live up to the Light of Nature, and the Rules of Scripture, must be left to God's uncovenanted Mercy, because they have not been so happy as to have the sprinkling of an Episcopal Clergyman : And yet even Clergymen themselves many of them want it, and are content to do so ; and think they may be happy without it.

The Papists, our inveterate and common Enemies, will rejoyce at these Divisions ; 'twill please them to observe, that whilst the Church allows their Baptisms to be valid, that many of her Clergy do unchristian Multitudes of their own Communion, and all that have had Presbyterian Baptism. Mr. Cantrell prefers the *Lay Baptisms of Papists* to those of *Dissenting Ministers*, Pag

115. And is it a Time for Protestants to weaken the Hands of one another? *Must the Clergy be so complaisant to Men in Error, Pag. 83.* as to allow the Lay-Baptisms of Papists? Which the Bishop of Sarum says, the Church of England does: (And if these Gentlemen do not, 'twill be impossible for them to prove either their own Orders, or their Christianity :) *We do neither repeat the Baptisms nor the Ordination of the Church of Rome †; we acknowledge our Fore-Fathers were both baptiz'd and ordain'd in that Communion; and we derive our present Christianity, our Baptism, and our Orders from thence.* Is it fit, I say, to allow popish Baptisms, and at the same Time to unchristian all the reformed Churches abroad, and all Protestants at home, who have not been baptiz'd by an episcopally ordain'd Minister?

Anabaptists will be confirm'd in their Opinion, from this new Sect, who re-baptize Men upon some suppos'd Defect in the Administrator.

The Practice of deferring Baptism to the last Moments, which was an Error in the primitive Times, is now like to be reviv'd by Mr. Harris's Notion. *For if all Sin, actual as well as original, is wash'd away by Baptism, and the Person is freed from the Wrath God, and entitled to all the other Favours of the New Covenant by it; and this could not be without Baptism, as he affirms in the Case of the Malefactor, whom he baptized just before his Execution, Let. Pag. 4.* then it would be safest for all Men to have their Baptisms deferr'd till the Approach of Death, which would infallibly secure their Pardon and Salvation. Mr. Harris would perswade the World, *Let. Pag. 7.* that I would render Baptism needless, and insignificant, and Mr. Cartrell hints at the same Thing, *Pref. Pag. 7.* But I leave it to be considered whether what Mr. Harris has advanced does not render it unnecessary, nay indeed, improper to baptize Infants, or any others, till there be apparent Danger of Death, and then 'tis the very Height of Charity.

† Bishop of Sarum's Exposition of the 39 Articles, Pag. 181.

I do

I do not pretend to reply to my Answerers Paragraph by Paragraph, nor to follow them in impertinent Excursions, which are besides the Point I undertook to handle; but will satisfy my self to vindicate what I have written, and to reply to what has been objected against it. My Design in what I wrote as to the *Validity of Lay-Baptism*, was not to enter into an arbitrary Way of Arguing, nor to prove that *Lay-Baptism* was in itself valid; nor indeed so much as to offer the Sentiments of Dissenters, or my own private Sentiments, with reference to this Subject, whether it was *Valid or Invalid*. I did not imagine any Thing I could offer (though it had been a Mathematical Demonstration) would take Place with these Gentlemen, who would not be convinced by the learned Arguments, and the Authority of their own Church. All that I undertook was to shew that many eminent Writers of the Church were for the *Validity of Lay-Baptism*, and that this was the Sense of the Church of England. An Argument of this kind I thought would be best in the Mouths of Dissenters against Church-men, and was the most probable Way to satisfy, or at least silence those who were for invalidating our Baptisms: this therefore was all I pretended to, as my Lay-Answerer ingenuously confesses, *Pag. 5, 6*. The Clergymen, one should think, might have as easily understood it as he, especially when he had pointed it out so plainly to them. So that their Designs could be no other than to expose me, as if I had *stumbled at the Threshold* as Mr. Harris expresses it; which if I had, it was pardonable for Mr. Cantrell to fall there, as I have shewn he has most notoriously done. I mention this here for the Reader to take along with him, and to remove any Prejudice that might be received from Mr. Harris's Letter, or Mr. Cantrell's Preface, who pretend, the one *Pag. 1*. and the other *Pag. 5*. that the Book and the Title do agree. But if what I have said be considered, there will appear no Inconsistency at all betwixt them. The Church allows the *Validity of Lay-Baptisms*, and therefore she must allow the *Validity of Dissenters*

ters Baptisms, though they should be no more than
 Lay-Men. Not that I put my self and my Brethren
 upon a Level with Lay-Men, as these Gentlemen would
 perswade their Readers. I call my self (and doubt not
 to prove it) a *Presbyter, or Minister, of the Church of Christ,*
 in the Title Page, and say *Pag. 3. 4. That Dissenting*
Ministers have received Orders, though not Ordained by a Di-
ocesan Bishop. So that though Lay-Baptism should be In-
 valid, it is nothing to us who are Ministers, and not
 Lay-Men, and have no Lay-Baptisms at all performed
 amongst us. Where is this pretended Disparity then
 betwixt the Title Page, and the Body of the Book?
 May not a Minister show, without placing himself in
 the Form of Lay-Men, that the Sense of the Church
 of England is for the Validity of Lay-Baptism? *This is*
the only Thing I promised to make appear: Now for the
 Proof of this I cited (from the *Bishop of Oxford's Charge*)
 the Opinions of Archbishop *Whigift*, Archbishop
Bancroft, Bishop *Bilson*, Bishop *Cosin*, Mr. *Hooker*, Mr.
Mason, and Mr. *Thorndike*, *Pag. 4.* allowing the Vali-
 dity of Baptism, though not administred by Persons
 Episcopally Ordain'd. I shewed that the present Bi-
 shops of *Oxford* and *Salisbury* were of the same Mind;
 The latter represents it *as the Opinion of all who are now*
called Low-Church-Men, and as having been the constant Sense
of the Church for above 1400 Years, *Pag. 4, 5.* But we are
 very modestly told by this Reverend Son of the Church
Pag. 56. That to know the Judgment of the Church,
 we are not to be beholden to this *Latitudinarian, or that*
Free-Thinker: (whom he means by these the Reader may
 easily guess.) That these are no more than the *positive*
assertions of their Right Reverend Fathers the *Bishops*,
Ref. p. 5. p. 82. only private Opinions, Let *Pag. 1.* There
 is no Argument, it seems, in the Writings of these Bi-
 shops, and learned Divines, they asserted without any
 proof, laid down Positions without any Reason to sup-
 port them; *only their private Thoughts.* Very hard indeed
 that none of them should be able to prove what they
 had said! What a notorious Reflexion is this upon such
 a Num-

a Number of most learned and excellent Fathers of the Church! Now this being a Refuge that is always to be had to, when the Authorities of great Men are urged upon them; and is several Times mentioned in Mr. Cantrell's Book, I shall once for all observe, that several of these Worthy Divines spoke not only their own private Opinions, but represented this as the Opinion of the Church of England, which, I think, deserves a Remark. For shall we suppose that these venerable Prelates did not understand what the Sense of their own Church was? Did they not so much as know what was required of it to make Men Christians? Were they Fathers of the Church, and knew not these first Principles of it; What Pity it was that Mr. Cantrell and Mr. Harris had not sprung up sooner to have been their Instructors in the first Point of Christianity? But Mr. Cantrell says, Page 5. *That the Arguments of these Authors have been substantially answered already, have been solidly confuted by ingenious Mr. L— and the learned Dr. Brett.* And Mr. Harris says, *That nothing has been alledged but what has been more than once sufficiently baffled,* Let. Page. 2. and refers to the same Authors that Mr. Cantrell has done. It is a great Compliment in Mr. Cantrell to these learned Men to allow that they have offered any Arguments; but in the Lines above he said, they were no more than Assertions, (some People had need to have good Memories) Thus he contradicts himself with the same Brethren. Well, however, be they Assertions, or Arguments, or what they will, yet both these Gentlemen will have it that they have been frequently refuted already. Now is not this egregious Trifling? Is it not a shameful begging the Question? Are their Arguments answered because Mr. Cantrell and Mr. Harris say so? This is only the private Opinion; and must the private Opinions of a few Persons be of no Force when they are for the Validity of Lay-Baptism, and the private Opinions of a Country Vicar and Curate be impos'd upon Men as the Doctrine of the Church, when they are for the Invalidity of it?

I know as great Men as either of these, that do as positively affirm, that they are not answer'd at all; and why mayn't their Authorities be as good as my Answerers? Mr. L—— and Dr. Brett are Authors mention'd to have answered the Bishops Arguments for the Validity of Lay-Baptism; and may not what they say be call'd only Assertions by me, as well as what the Bishops say, be so call'd by Mr. Cantrell? Are these any more than the private Opinions of two private Men? And shall their private Opinions be of greater Force than the private Opinions (were they no more) of so many learned Bishops and great Divines? Must the private Opinions of two, one of them a Lay-man, and a few Years since a Book-Keeper, outweigh all the Opinions of so many Dignitaries in the Church? I may safely leave it to the Reader, if he must be determin'd by private Opinions, whose he will be determin'd by: Besides, does not Mr. Cantrell know, that both Mr. L—— and Dr. Brett have been answer'd over and over? The learned Mr. Bingham has reply'd to them; and I have seen several other Answers by learned Church of England Men: And if it be *highly dissingenuous, and a gross Imposition in me* to urge the Bishops Arguments, which he says have been substantially answered already, *Pref. p. 5.* it can be no less sure *in him* to urge the Arguments of Mr. L—— and Dr. Brett, who I think have been as sufficiently answered; so that if he acquits himself, he acquits me too; and if he condemns me, he condemns himself too. But my Crime, it seems, is in my Lay-Answerer's Opinion, *P. 8. That I quote Authorities by which I will not be determin'd in other Instances.* Now I conceive that the Clergy of the Church of England are under such Obligations to observe the Orders of their Bishops, and Rules of their Church, by virtue of their Oaths, Declarations, and Subscriptions, which Dissenting Ministers are not, having come under none of these Engagements: But is that really a Fault? Yet sure it will not be objected against me by either of these Clergymen, because both of them fall so remarkably into it.

Mr. Harris hints at this, p. 2. when he says, *I am much distressed for Authors, when I quote such as in other things are against me*: Had he forgot that in the same Page, but a few Lines above, he had quoted the *ancient Puritans* for the Invalidity of Lay-Baptism? And will he be determin'd by them in other things? Is not this, as we say, giving himself a Box on the Ear? And does not Mr. Cantrell run into the same Crime in his very Title-Page, where he quotes *Calvin*, the *Reform'd* abroad, the *old Puritans*, and the present *Kirk of Scotland*, for his Opinion? Is he willing to follow them in Point of Orders, and all other Doctrines? I could not have imagin'd (of all Men I knew) that ever Mr. Cantrell and Mr. Harris would have turn'd *Puritans*, which at present they seem to have a great Aversion to, p. 41. and yet it seems so they are, if quoting their Opinion in one thing must make them to be of the same Mind in all. But here is a remarkable Difference betwixt the Authorities quoted by me, and those that are quoted by these Clergymen. How far they are oblig'd to regard the Opinions of the Bishops of their own Church, when they speak not only their own private Sentiments, but declare the Judgment and Sense of the Church of *England*, is what I never meddled with, nor shall I now determine; but that they are under the strictest Obligations to observe the Rules of the Church, as far as *Oaths*, *Subscriptions*, and *Declarations* are binding, is very evident. And Mr. Harris owns it, p. 3. But Dissenting Ministers have come under none of these Engagements. The Clergy are bound up to the Orders of their Church, and are to be govern'd by her Authority; therefore these Authorities are binding to *them*, but not so to *me*, nor are the Authorities of any private Men, or of any Churches, tho' of never so great Name, (whose Opinions I may be of in some Things) at all obligatory, or binding to those who have subscrib'd none of their Confessions or Articles of Faith; so that here I cannot but think I have an Advantage on my Side, that the Authorities I quote from the Church are binding to my Clergy.

Clergy-Answerers (and will be to my Lay Answerer too, if ever he be other than a Layman) and are not so to me. But the Authorities they bring from Presbyterians, tho' never so express, or never so many, are what I have laid my self under no manner of Obligation to follow. So that Mr. Cantrell's quoting the Kirk of Scotland, and the Reformed abroad against me, (allowing the Quotation to be true) can never be look'd upon as binding to me, or absolving him from the Obligations he is under to his own Church, which I quote against him. I cannot but think all the Authorities he has produc'd from Presbyterians, in Favour of his Opinion, are impertinent; nor do they in the least make for his Purpose. *If Lay-Baptism be not valid, because the Bishops have said so, as Mr. Cantrell argues, P. 6.* (which I never pretended it was, only that it was the Sense of the Church) I am sure it is not invalid, because Mr. Calvin, and the Presbyterian Church said so. It can prove no more than the former, *viz.* that it was the Opinion of those Churches; but this (as I have said) does not affect me, tho' the other does him; he might therefore very well have spared all that is taken up in these Quotations, which is about three Leaves. The Judgments of two Archbishops, four Bishops, and three learned Divines (to which many more might have been added) was as I shew'd for the Validity of Lay-Baptism; and that this was the Judgment of the Church of England, shall be further evidenced from Archbishop Laud, whose Opinion I know my Answerers very much regard. * "That God has committed the Ministry of Baptism to special Men, it is for Order's sake in this Church, not to the End that their Authority should give Being to the Sacrament it self, or Force to it. We cannot charge Infants as wrongful Possessors of that,

* Dr. Nichols in his Explication of the Occasional Offices of the Communion-Prayer, last Part of that Exposition, mentions some of the Puritans Objections, pag. 24. Except 24. &c. to which he says Archbishop Laud replied,

“ whenever they have Right by the Will of the Doner,
 “ and are not Parties under any Defect, or Disorder in
 “ the Manner of receiving it. And if any Disorder be,
 “ *Delictum cum Capite semper ambulat.*, The full Consent
 “ of the godly Learned in all Ages, makes for the Va-
 “ lidity of Baptism administred in private, and even
 “ by Women: which Baptism, many Reform’d Churches
 “ in case of Necessity both allow and defend; Some
 “ others which don’t defend, tolerate: Few in com-
 “ parison (and they without just Cause) do utterly dis-
 “ annul: only, however through a Defect on either Side,
 “ may be without Fruit, as well in some Cases to him
 “ that receiveth it, as to him that giveth it; Yet no
 “ Disability in either Part can make it so far tru-
 “ strate, as to deprive it of the Nature of true Baptism,
 “ having all Things else the Ordinance of Christ re-
 “ quires. After the Opinion of the learned Bishops, I
 proceeded to shew this,

First, To be the Opinion of that learned Body the
 University of Oxford, pag. 5. in their Letter to Geneva,
 and referr’d to the Bishop of Oxford’s Charge, pag. 14.
 for an Account of it; and because the Opinion of this
 famous University may be suppos’d to be conformable
 to the Judgment of the Church, and be of Weight with
 all unprejudic’d Persons, I shall acquaint my Reader
 that in the Year 1603, a Book was publish’d at Oxford,
 4to, in the Name of the whole University, called the
Answer of the Vice-Chancellor, the Doctors, both the Proctors,
and other the Heads of Houses in the University of Oxford,
to a Petition of some Ministers of the Church of England, de-
siring Reformation of certain Ceremonies; wherein they de-
 clare, that the Church of England, nor the Book of
 Common-Prayer does not prescribe that Baptism should
 be administred by Women, though we deny it not to
 be Baptism, if perchance *de facto* it be by them admin-
 istred. To this Assertion of the University of Oxford,
 the University of Cambridge, in a Latin Letter wrote to
 the Oxonians in 1603, on occasion of their Answer, do
 unanimously agree. Here the Reader finds a direct and
 solemn

solemn Assertion of both the Universities for the Validity of Womens Baptism, and consequently of Lay-baptism. And had any of the Cambridge Clergy (which I recommend to the Consideration of my Answerers) at that Time advanced such Notions, as many now zealously condemn, they could not have taken their Degrees. * Let the Letter to Geneva from the University of Oxford, Mr. Cantrell will by no means allow to favour the Validity of Lay-Baptism. The Bishop of Oxford speaking of the Invalidity of such Baptism enquires, "how contrary to this uncharitable Doctrine is that christian Declaration of that learned Body, the University of Oxford, in the excellent Letter they sent not many Years since to Geneva? Now I cannot but think that the Right Reverend Bishop of Oxford understands Latin, and the Sense of the learned University, at least as well as Mr. Cantrell; and he is of Opinion, that they allow'd the Orders and Sacrament of the Presbyterian Church of Geneva to be valid. And since Mr. Cantrell has been so unfair as to conceal that Part of the Passage, which plainly makes against him in the Letter, which he refers to, I shall translate it for the sake of my English Reader. "It is far from our Charity, with too rigid a Censure, to condemn those reformed Churches, which thro' unavoidable Necessity, have not voluntarily departed from the ancient Form of Episcopacy, as if they had no lawful Ministers, and were altogether destitute of Sacraments rightly administered. In which Sentence, nothing can be more plain, than that they allow the Church of Geneva (and consequently all other Churches in the same Circumstance) to have lawful Ministers, tho' they have no Diocesan Bishops amongst them, and the Sacraments to be rightly administered.

Not does it at all alter the Case to say, that they are under a Necessity, which the Dissenters in England are not; for Mr. Cantrell owns, pag. 63, 64. that the Bishop

* Answer to the Exceptions against the Bishop of Oxford's Charge, 120, 121, 122.

of *Oxford* very rightly observes (the only Compliment he allows him in all his Book) that "Necessity can not make their Sacraments valid, if any Essential of a Sacrament be wanting: Necessity may excuse an Irregularity, or the Absence of some Thing relating to the *Bene esse* of a Sacrament, but not to the *Esse* of it. If the Administrator be of the *Esse* of the Sacrament of Baptism, (which the University of *Oxford*, 'tis plain, thought not) Necessity can no more make that Baptism, where there is not a proper Administrator, valid; than it can that, where neither the Matter or Form, the Water or the Words, are not used. So that the Bishop of *Oxford*, in his marginal Note to pag. 14. does positively declare the Sense of the University of *Oxford* to be for the Validity of Presbyterian Baptism, and shews it could not be otherwise understood though Mr. Cantrell would so far impose upon his Reader, by the Quotations of his Lordship's Words, as to make him believe, he was of a Mind directly contrary to that, for the sake of which this marginal Note was brought. But if Mr. Cantrell be inconsistent with himself, I hope, he will not make the World believe that his Lordship was so too. To explain himself more fully on this Head, and to put the Matter out of all Doubt, what the Sense of the University of *Oxford* was (and could be no other) 'tis added in the marginal Note of the same Page, "It is highly injurious to those reverend Persons, who drew up that Letter to suppose, that they intended to derogate from the Charity, which they express'd towards the reformed Churches, by inserting the Word *penitus*; for that Adverb can have no such Effect there: Either those Churches have lawful Pastors, or they have not; if they have them not, they are destitute of them, altogether destitute; but if they have them, they are not destitute at all; there is no *magis & minus* in the Validity or Invalidity of Sacraments, which cannot be partly valid, and partly invalid. This sure is a better Proof, that the Opinion of the University of *Oxford*

and was for the Validity of Lay-Baptism than conferring a Degree of M. A. upon Mr. L— can be Proof to the contrary. The *One* was a Declaration deliberately made, in Answer to a Letter sent to that learned body, from the Church of *Geneva*, and no doubt was evidently and cautiously worded; the *Other* was only Compliment made to a private Person, by some private Doctors, and might be for his coming over to the Church from the Dissenters, and writing warmly in favour of Episcopacy, or for many other Reasons than sitting for the Invalidity of Lay-Baptism, as Mr. *Can-* would perswade his Reader, *Pag. 69.* But be it as will, I presume it is apparent, past contradiction, that 'tis no foul Imputation upon that University to say, that in her Letter to *Geneva* (which one would take to be agreeable to the Sense of the Church of *England*, if they understood it) she countenanc'd Presbyterian Baptism, and even Presbyterian Ordination.

That I might further shew the Sense of the Church of *England*, to be for the Validity of Lay-Baptism, I shew'd, Secondly, to the Rubrick and *Hampton-Court* Conference, *Pag. 7. 8.* It is agreed on all Hands, that during the Reigns of King *Edward VI.* and Queen *Elizabeth*, Baptism was oft perform'd by Lay-Men, even by Women. The first Book of Common-Prayer, confirm'd by Act of Parliament (which I have now by me) was printed the Year 1549, viz. the 3d of *Edward 6.* And the second, which was printed in 1552, agrees with it in the Rubrick of Private Baptism. The Rubrick runs thus; First let them that are present call upon God for his Grace, and say the Lord's Prayer, if the Time will suffer: And then one of them shall name the Child, and dip him in the Water, or pour Water upon him, saying these Words, "*N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost, Amen.*" Then say these remarkable Words, "*And let them not doubt, that the Child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again in the Church.*" 'Tis the Judgment of the Church of *England* at that Time,

Time, declared too plain to be denied. And thus continued till the Year 1603; which is about 55 Years. But the Question is, whether the Church by this Rubrick did allow Lay-Men to baptize, or only permit. Be it which it will, it serves my Purpose, and sheweth that the Judgment of the Church was for the Validity of Lay-Baptism. Some, I own, were of Opinion, that the Words did not authorize Lay-Persons to baptize Private: But all thought that though the Church did not approve of this kind of Baptism, yet she intended hereby to permit and tolerate it. I own what Mr. Carrrell says, Pag. 79. That Dr. Whitgift, Archbishop of Canterbury said, "That the Administration of Baptism by Women, and Lay-Persons, was not allowed in the Practice of the Church, but enquir'd of by the Shops in their Visitations, and censured; neither the Words in the Book infer any such Meaning." The Archbishop, I doubt not, might think there was a great Difference betwixt the Baptisms of Ministers and Lay-Men, and might censure Baptisms, and Baptizers of this Sort; but he does not say that the Baptisms of such were Invalid, and ought to be repeated by lawful Minister: He pleads as strongly as any Man for the Validity of such Baptisms, though he did not believe them to be allowed by the Church. King James says expressly, that "The Words of the Book cannot but intend a Permission of Women and private Persons to baptize. Bishop Bancroft (afterwards Archbishop of Canterbury) declared that those learned and reverend Men, who fram'd the Book of Common Prayer, intended not by ambiguous Words to decide any, but did intend by these Words a Permission of private Persons to baptize in Case of Necessity. This, he said, was agreeable to the Practice of the primitive Church. Bilson, Bishop of Winchester, said, "That to deny private Persons to baptize, in Case of Necessity, were to cross all Antiquity, and the common Practice of the Church, it being a Rule agreed on among Divines, that the Minister is not of the Essence of the Sacrament."

crament. Thus there was a Difference in the Opinions of great Men about the Sense of the Rubrick: Some thought the Church did only tolerate Lay-Baptisms; others that she did authorize them; and some few that she did neither: tho' all agreed, that such Baptisms when perform'd were Valid, and ought not to be repeated.

But that the Church did authorize Lay-Baptism by the Rubrick I have mention'd, is, I think, past doubt, when we consider that Midwives took an Oath to baptize.

The Form of the Oath may be seen in *Stripe's History of the Reformation*. *

I Eleanor Pead, admitted to the Office and Occupation of a Widwife, will faithfully and diligently exercise the said Office, according to such Cunning and Knowledge as God shall give me: I will be ready to help, &c. Also in the Ministration of the Sacrament of Baptism, in the Time of Necessity, I will use apt and the accustomed Words of the same Sacrament; that is to say, these Words following, or to the like Effect, I Christen thee, in the Name of the Father, the Son, and the Holy Ghost; and none other profane Words; and that in such Time of Necessity, in baptizing any Infant born, and pouring Water on the Head of the same Infant, I will use clean and pure Water, and not Rose or Damask-Water, or Water made of any Confection, or Mixture, and that I will certify the Curate of every such baptizing.

Had the Church utterly disallow'd Lay-Baptism, it would have been proper to have administred an Oath to Midwives, that they should never baptize, whatever the Necessity was, because it was unlawful: But instead of that, an Oath is administred to them as to the Manner of their baptizing, which certainly would never have been impos'd upon them, had not the Church allow'd it; Nay, who can understand any Thing less by this than their Authorizing them for it? And it deserves a Remark, that this License was granted five Years after the

* C. 5. Pag. 50. Sub Anno 1567, taken out of Bishop Parker's Register.

compiling of the Articles * : so that therẽ was not understood to be any Thing in them to contradict Lay-Baptism.

But some have suppos'd, that the Doctrine of the Church has been alter'd as to this Point, at the *Hampton-Court Conference*, between the Bishops, and some of the Puritanical and Scotch Ministers, before King James 1st and his Privy Council, in Jan. 14, 1603. An Account of that is printed by Dr. Barlow, which is justly suspected of great Partiality, and from him by Fuller, † which he speaks doubtfully of. But we have this Matter set in a truer Light by a third Account, * wrote by Mr. Patrick Galloway, (who was one of the Brethren, that bore a part in it from Scotland) and sent by him from London to the Presbytery of Edinburg, after it was revised by the King himself and corrected with his own Hand; which in several Things is far different from Dr. Barlow's Account. It appears hereby, that the first Day of meeting was *Thursday, Jan. 1.* “ At what Time the Bishops called
“ upon by his Majesty, were gravely desired to advise
“ upon all the Corruptions of this Church, in Doctrine,
“ Ceremonies and Discipline, and to return on *Sa-*
“ *turday the 14th*, which was the *first Day* of Conference. I mention this only to reconcile the seeming Difference about the Date of the Days. *Saturday* they return'd to his Majesty, and reported, that all was well.
“ And when his Majesty in great Fervency brought Instances to the contrary, they upon their Knees with
“ great earnestness said, that nothing should be altered,
“ lest Popish Recusants, punish'd by penal Statutes for
“ their Disobedience, and the Puritans, punished by
“ Deprivations from Calling and Living for Noncon-
“ formity, should say they had just Cause to insult
“ upon 'em, as Men who had travelled to bind 'em to
“ that, which by their own Mouths now was confes-

* Which was in 1562.

† In his Church History, Cent. XVII, Lib. XIX. p. 8.

* Publish'd in *Calderwood's History of the Church of Scotland*, p. 474.

“ sed to be erroneous. However, though this made a visible Alteration in his Majesty, yet his Resolution for Reformation was intimated to them; and amongst other Things, that his Majesty would have reform’d at that Time, this was one, “ The private Baptism *by the Ministers, and Curates only*; and all these Questions, that “ infirmate Women or private Persons, to be alter’d “ accordingly. Pursuant to this Resolution of his Majesty’s, the Words, *lawful Minister*, were inserted in the Rubrick. The King thought, that the former Rubrick did allow, or however countenance Lay-Baptism, (of which he declar’d his utter Dislike) and therefore commanded the Alterations to be made: Since which Time it must be own’d, that the Church of *England* does require a *lawful Minister* to be the Administrator of Baptism, who is the only authoriz’d Person by this Rubrick to do it: and ’tis most evident, that Baptism perform’d by another, besides a *lawful Minister*, was not hereby declared to be null, and invalid, for two notable Reasons.

(1) Because this would condemn the Church of *England*, from the Time of the Reformation to that Time, and in Effect declare, that it was no true Church in the Time of King *Edward* and Queen *Elizabeth*, which sure King *James* and the Bishops with him never intended. Nay, (2) This would contradict their own Opinion and declar’d Sense; because King *James* and the Bishops in Conference with him (even Archbishop *Whitgift*, who was as much against Lay-Baptism, as the King himself could be) declar’d, their utter Dislike of all Re-baptization, altho’ either Women or Laicks had baptiz’d. It is therefore methinks, “ an odd * and unfortunate “ Way of arguing; to pretend the Opinion of our “ Church, by putting such a Sense on the Rubrick, as “ directly contradicts the Sense of all those Divines who “ made it.

Nine Years after this Conference, when the Altera-

* Defence of the Doctrine, and Practice of the Church of *England*, against some modern Innovations, p. 33.

tion was made in the Office, the King and the Church continued to be of the same Mind, "as is evident" "from a Letter written in 1612, by Isaac Casaubon, "in his Majesty's Name, and from his Majesty's Mouth, "and in the Name of the Church of England; † wherein is this Paragraph, which I shall translate for the sake of the English Reader: "What was formerly said by Ter-
 tullian in the Infancy of the Church, that Bishops, "Priests, and Deacons, were to baptize, and that it "was lawful for Laicks to do so in case of extreme "Necessity; the very same Thing is now observ'd in "the Church of England. At this Day, as to Bishops, "Priests, and Deacons, without strictly obliging them "to any rigid Observation of Time, or Place: As to "the Baptism of Lay-men, or Women, as she forbid-
 eth it to be done by her Laws, so when it is done in "right Form, she does not wholly disallow or reject it: "We pronounce it to be Baptism, altho' not lawfully administred.

Of the same Opinion the King continued to his Death; a few Weeks before which happened, he declar'd, (on the Occasion of a Book wrote by one Grompton) that the Sum of the Hampden Court Conference, however some had mistaken it, was to this Effect; *That tho' no Authority was given to Lay-Persons to baptize, yet neither was it absolutely condemn'd when so done, nor order'd to be repeated.* * Now if this were the Sum of the Hampden Court Conference, how wretchedly do they misrepresent it, who would nullify all Baptisms not perform'd by an Episcopally Ordain'd Minister? Upon the whole Matter, says Mr. Bingham, † "It must be concluded, for any Thing that yet appears to the contrary, that what Casaubon said in the Name of King James, (to which no Answerer that I know of has ever been made) is the present Sense of the Church of England. She forbids Lay-men

* Bishop of Oxford's Charge, Pag. 16. Mar.

† Mr. Bingham's Scholastical History of Baptism, Part 1. p. 132.

* Dr. Tenaly's Cignia Canto, printed at London, 1629.

† Whom the Writers against him in this Point own to be a very learned and ingenious Man, and who has done great Service to the Church. Scholastical History, Part 1. p. 137.

baptize; but if it be done in due Form, tho' she does not approve of it, yet she does not wholly disanul it, or order it to be repeated, as absolutely null and void.

Mr. Cantrell asks, P. 86. "Is this to be accounted Truth, that Error, this lawful, that unlawful, in its own Nature, which a King is pleas'd to declare so? To which I reply, that what King James declared in this Point to be the Sense of the Church of England, must be understood to be the Sense of it. He, as the Head of the Church, in a Conference with the Bishops of the Church (called together on purpose to make Reformation in the Church) declares as they also did, after the Alteration was made, (by putting in the Words *lawful Minister*) that Lay-Baptism was valid, and ought not to be repeated: And would not every Body take this to be the Sense of the Church of England at that Time? To confirm which, I have this remarkable Observation; That this Alteration, and the others made at that Time, were done by the King's sole Authority. He had indeed the Concurrence of some Bishops with him in these; but they had neither Act of Parliament, nor Act of Convocation to countenance them, till the Year 1661: Now if these Changes in the Rubrick were the Sense of the Church of England, as they were esteem'd to be, and regarded as such for near 60 Years together, then also the Validity of Lay-Baptism was as much the Sense of the Church of England, because the same Authority which inserted the Words *lawful Minister*, did also declare that the Baptisms of Persons by Laicks or Midwives was not null.

And that King James could not intend any such Thing, is farther obvious from what I hinted, Pag. 7. that this would have condemned Scotland, his own Country, having no lawful Ministers, and that all their Baptisms were null; which by an unavoidable Consequence would have unchristian'd his own Children; who were baptiz'd by persons not Episcopally Ordain'd †. To which Mr. Cantrell, according to his usual Modesty, replies, Pag. 86. That since his Lordship affirms so positively that the King's Children were

† Bishop of Oxford's Charge, Marg. pag. 15, 16.

were baptiz'd by Presbyterian Ministers, he should have produced some unquestionable Authorities to prove the Truth of the Assertion, but no such Thing is done; and his Lordship's Marginal Note from Bishop Spotswood does not come up to Proof. But that the King's Children were episcopally baptized, he says, pag. 87. appears highly probable from several Considerations; the Substance of which are,

1. That King James the First never liked Presbytery.
 2. That there were Bishops in Scotland in his Reign.
- Upon which I shall make a few Remarks.

1. Mr. Cantrell says, pag. 87. That King James never liked Presbytery; that he was extremely averse to the Presbyterian Sect, pag. 88. And again, pag. 90. That he had great Aversion to Presbytery; great Stress is laid upon this, to perswade us that he would not have his Children baptized by Presbyterians, but would procure Bishops to baptize them. Now suppose the King was displeased with some violent Presbyterians; does it any more follow, that he must be averse to Presbytery; that if the Queen should be displeas'd with some Clergy men, who should preach up the Independency of the Church on the State, that she must be against all Episcopacy? However, if it can be made to appear that the King extoll'd the Presbyterian Government, and ran down the Episcopal, then all this Arguing falls to the Ground. And this was the Case in the National Assembly, held at *Edinburg*, in the Year 1599. * The King in the Assembly " prais'd God, that he was born " in such a Time, as in the Time of the Light of the " Gospel; in such a Place, as to be King of such a " Kirk, the sincerest Kirk of the World: the Kirk of " *Geneva*, said he, kept Pasch and Yule, (i. e. *Easter* " and *Christmas*) what have they for them? And then he adds, (which I quote not with Approbation, but to shew the King's Sentiments at that Time) " As for " our Neighbour Kirk in *England*, their Service is " evil-said Mass in *English*; they want nothing of the

* Calderwood, pag. 286.

Mas, but the Listings ; I charge you, my good People, Ministers, Doctors, Elders, Nobles, Gentlemen and Barons, to stand to your Purity, and to exhort the People to do the same, and I forsooth, as long as I brook my Life and Crown, shall maintain the same against all my deadly, &c.

And as the King was upon his Journey to *England*, upon the Union of the two Kingdoms in the Year 1603, he solemnly promis'd the Synod of *Lothian*, that the Discipline should not be alter'd, " He desired them to shew their Brethren, that it was his Will, they should keep Unity and Peace, without altering any Thing concluded in the Assemblies, where he was present in Person : For it was not his Purpose to make any farther Innovations. He said the like in his Harangue in the Kirk of *Edinburg*, where he thanked God that he had settled both Kirk and Kingdom, and left them in the Estate, which he intended not to hurt, or alter any Way, his Subjects living in Peace. *Calderwood*, pag. 473.

And in the Year 1605, Mr. *John Forbes*, who went on this Synod to the King, returned Answer, " With Certification of the King's Constancy in Religion ; and as for the Order of our Kirk, that he was not minded to alter any Thing therein ; and commanded Mr. *John* to certifie the Ministry, that he was of this Mind. *Calderwood*, pag. 488. The Reader may judge, whether the King was so averse to Presbytery as not to have his Children baptiz'd by the Ministers of the National Church. But,

2. Mr. *Cantrell* says, p. 88, that there were Bishops in Scotland, when King James's Children were born, and hence would infer, that they were Episcopally baptiz'd. That there were Bishops in Scotland, in the Time of King James the 1st, I readily acknowledge ; but that there was any pretence to a divine Right of Episcopacy, or that there was any regular Succession, or any Episcopal Ordination, I deny. The Bishops in that Reign were only secular ; they were Presbyterian Bishops, I mean, Bishops made

made of Ministers, who had *no other than Presbyterial Ordination*; and this I will prove,

First, from the Act it self, constituting them Bishops

Secondly, from the King's Practice. Both these from Mr. Cantrell's own excellent Historian, Archbishop Spotswood.

Thirdly, from Mr. Cantrell's own Concession.

First, The Act of Parliament for the Erection of Bishops in Scotland, was pass'd in December, 1597, * the Design of which, he says, was, *That Ministers might be admitted to give Voice in Parliament, and that all Bishops should be only dispos'd to actual Preachers, and Ministers of the Church.* The Words of the Act I find † runs thus
 " His Majesty of his great Zeal, and singular Affection, which he always hath to the Advancement
 " the true Religion, presently profess'd within this Realm
 " Statutes, &c. That the Kirk within this Realm, where
 " the same Religion is profess'd, is the true and holy Kirk
 " and that such Pastors and Ministers within the same
 " as at any Time his Majesty shall please to provide
 " to the Office, Place, Title and Dignity of a Bishop
 " shall at any Time hereafter have Vote in Parliament
 " without Prejudice always of the Jurisdiction and
 " Discipline of the Kirk, establish'd by Acts of Parliament
 " made in any Time preceding, and permitted by the said Acts to all General and Provincial
 " Assemblies, and others whatsoever Presbyteries and
 " Sessions of the Kirk. This Act of Parliament was
 offered to be ratify'd by an Assembly at Falkland, July, 1598. and there *† was with an unanimous Consent agreed with several Cautions; viz. Cautions 2. He should be bound to give an Account of his Proceedings, in the Discharge of his Commission, to every General Assembly, and obtain their Ratification of the same; submitting himself to their Judgment, without making any Appeal, under the Pain of Infamy and Excommunication.

* Spotswood, p. 450.

*† Spotswood, p. 453.

† Calderwood, p. 412.

communication. 5. That he should be subject to the Trial and Censure of his own Presbytery, or provincial Assembly, or any others of the Ministers, who bear no Commission. 6. Should not usurp, or claim to himself any more Power, or Jurisdiction, than any of his Brethren; and in case he do usurp any Part of the Ecclesiastical Government, the Presbytery, Synod, or general Assembly opposing, all he did afterwards should be null *ipso facto*. 7. In Presbyteries, Provincial and general Assemblies, he should behave himself in all Things as one of the Brethren, and be subject to their Censure. 8. Before his Admission to the Office, to swear, and subscribe all these Points. 9. Supposes, that he might be depos'd from the Ministry, by the Presbytery, Synod, or general Assembly; and in such Case, he should lose his Place in Parliament, and the Benefice be void *ipso facto*.

March 28. 1600. there was a general Assembly of the Kirk at *Montross*, the King himself present, where the great Business of the Church's Voice in Parliament, was determin'd; and the Conclusions taken at *Falkland* were ratified. At this Assembly, it was further added; that "the Bishop who was admitted should yearly render
"an Account of his Commission, to the general Assembly; and laying the same down at their Feet, should
"be therein continued; or if his Majesty and the Assembly did think fit to employ another, he should
"give Place to him, that was appointed. That they,
"who had Voice in Parliament, should not have Place
"in the general Assembly, unless they were authoriz'd
"by a Commission from the Presbyteries, whereof they
"were Members *

Thus at length, Ministers were brought (under several Restrictions) to vote in Parliament as Bishops; but yet subject to general Assemblies, and Presbyteries; accountable to 'em, and liable to be depos'd by 'em. These were the Bishops King James made in Scotland, Creatures of the State,

* Spotswood, P. 458.

who pretended to no divine Right, and had no legal one granted them over their Brethren; nay were to disclaim (as a Condition of their being made Bishops) having any more Power, or Jurisdiction, than any of their Brethren had; so that they were only nominal Bishops; not such as are in England, as Mr. Cantrell would perswade his Reader; but Ministers invested with this Title, who had no other than Presbyterian Ordination.

This will further appear by the Speech which the King made in one of the Assemblies, when he was bringing the Matter about: * “The King had an Harangue, wherein he declar’d what great Care he had, to adorn and commodate the Kirk, to remove all Controversies, to establish the Discipline, and to restore the Patrimony. To effectuate this, he said, it was needful that Ministers should have Votes in Parliament, without which the Kirk could not be vindicate from Poverty and Contempt: I mind not, says he, to bring in Papistical or Anglical Bishops; but only to have the best and wisest of the Ministry, appointed by the general Assembly, to have Place in Council, and Parliament, to sit upon their own Affairs, and not to stand always at the Door, like poor Supplicants, despis’d and not regarded. This his Intention he utter’d with Protestations.

(2) This is further evident, from the King’s Practice upon this Act. He nominated Ministers, to the Bishopricks that were void. “Four were in the Hands of Lay-men: Three had titular Bishops, but were not ordinary Preachers: Two had their Encumbents actual Preachers; two were dilapidated, and two Parish Ministers, viz. Mr. David Lindefay, Minister of Leith, and Mr. George Gladstaves, Minister of St. Andrew’s, (by consent of the Church) were presented, the first to the Bishoprick of Ross, and the latter to that of Caithness. †

* Which Ca’de wood mentions, p. 418.

† Spotswood, p. 458, in the Year 1600.

Ten Years after this, and seven Years after the King had been in *England*, viz. 1610. the Archbishop of *Glasgow* was call'd to Court, and commanded to bring with him two others; he took Mr. *Andrew Lamb*, Bishop of *Brichen*; and Mr. *Gawen-Hamilton*, Bishop of *Galloway*. The King told 'em "that he had to his great Charge, recover'd the Bishopricks forth of the Hands of those, that possess'd 'em; and bestowed the same upon such, as he hop'd should prove worthy of their Places. But since he could not make 'em Bishops, nor could they assume that Honour to themselves; and that in *Scotland*, there was not a sufficient Number to interchange by Consecration; he had called them to *England*, that being consecrated themselves, they might at their Return give Ordination to those at Home; and so the Adversaries Mouths be stopp'd, who said, that he did take upon him to create Bishops, and bestow Spiritual Offices, which he never did, nor would he presume to do; acknowledging that Authority to belong to Christ alone, and those he had authoriz'd with his Power *. From which it is evident, (1) That there were no Bishops by episcopal Consecration in *Scotland*; or at least, not so many as could ordain others, so the King says expressly. And I'm apt to believe there was not one at that Time, for if there had, he would rather have been imploy'd to consecrate others, than force 'em to come to *London* for it. I don't find in either of the *Scotch* Historians, whom I have consulted, that there was one Protestant Bishop in that Kingdom by Episcopal Ordination, from the Year 1560. till 1610. when the three abovemention'd came to *England* for Orders.

The first Bishop after the Reformation, † was Mr. *John Douglas*, Archbishop of *St. Andrews*; and *Spotswood* says, "That the Rents of the Bishoprick being given by the Regent, to the Earl of *Morton*; that Earl,

* *Spotswood*, p. 513---14.

† *Calderwood*, p. 56.

“ that he might enjoy ’em legally, made Choice
 “ of *John Douglas*, before a Carmelite Frier, and Chap-
 “ lain to the Earl of *Argile*, to be *Titular Bishop*; And
 indeed the Bishops that were then in *Scotland*, were on-
 ly such as the King or some Lords had nominated, viz.
Titular ones; either such as had the Name without the Pro-
 fits, or such as had the Name and Profits without the Jurisdic-
 tion or Ordination of Bishops. For here he owns that he
 could not make Bishops; and therefore these were sent for
 to be made Bishops by Consecration, to stop the Mouths of his
 Adversaries, who said he had taken upon him to create Bi-
 shops.

2dly, ’Tis evident, that these three Bishops had only
 Presbyterian Ordination, as I shall shew hereafter.

3dly, ’Tis probable that there was not any Ministers
 at that Time in *Scotland*, but what were ordained by
 Presbyters. Popish Bishops would not ordain Protestant Mi-
 nisters. Protestant Bishops they had none, except the three
 converted ones of *Galloway*, *Orkney*, and *Cathness* †. But
 these had no Power to exercise their old Episcopal Au-
 thority; but receiv’d a Commission from the General
 Assembly for what they did; and that to continue at
 Pleasure, and pag. 56. again, “ The converted Bishops
 “ at the Reformation were not suffered to exercise their
 “ old Episcopal Office; nor to bear the Office of a Su-
 “ perintendent, or a Commissioner, or a Visitor, but
 “ when and how long it pleas’d the Assembly. Never
 “ a one of them had Credit to be a Moderator of the
 “ General Assembly. And can any Thing be plainer,
 than that they did not ordain? Had there been any who
 were Episcopally ordained, it is most likely some of
 these would have been sent for to have been consecra-
 ted Bishops, to have avoided any Disputes in *England*
 about their Orders, which we find did happen upon
 the Consecration of these three.

4thly, These three were to be ordain’d Bishops in *Eng-
 land*, that at their Return they might give Ordination to those

Which *Calderwood* mentions in the Year 1563.

Home, which the King had before made; which is a Concession, that they had no *Episcopal Consecration* before, though they had executed the Office of Bishops some of them for Ten Years.

Fourthly, These new consecrated Bishops were only to consecrate other Bishops, (which the King owns could not be Bishops without it) but had no Orders at all to re-ordain any Ministers, who had only had Presbyterian Ordination. This amounts to very little short of a Demonstration, that King James by inserting the Words, *lawful Minister*, in the Rubrick, seven Years before, did not in the least intend to invalidate the Orders of Presbyterian Ministers: Nay, their Orders were approved, allowed and confirmed by the Church, in consecrating those meer Presbyters to be Bishops, in as plain a manner as possible, tho' Mr. Cantrell pretends not to see it, pag. 81,--2.

Thus, I think, I have made it appear to all unbiass'd persons, from the Act for the Creation of Bishops in Scotland, and from King James's Practice upon it, that the Scotch Bishops in his Reign had no other than Presbyterian Ordination. What further Proof can any Man desire? But I have one Argument more which should say with Mr. Cantrell, because it is,

Thirdly, His own Concession, pag. 81. He grants that the Scotch Bishops, had not *Episcopal Ordination*. That the Three who came from Scotland to be consecrated Bishops here, had no other than Presbyterian Ordination, which was the very Thing to be prov'd: And since he has granted it, I hope 't will be no longer disputed by him. But he will pretend perhaps they had no Ordination at all, for, says he, (pag. 81.) *Is it not plain that the Church of England allows none to be a Minister, unless he has had Episcopal Consecration or Ordination?* And in the same Page, he says, *That Bishops of England in the Reign of King James, ordain'd several Gentlemen of Scotland, Bishops, who were not Priests before;* and pag. 82. he vindicates this, from the Example of *Ambrose, who was ordain'd Bishop of Milain, tho' he was no Priest before.* By which he would insinuate, that they were meer Lay-men, advanced

vanc'd at one Step to be Bishops, " And sent back with
 " Episcopal Authority to ordain there a lawful Minister.
 " try. Now this is such a direct contradiction to his Historian ; such an injurious Reflection upon the King and Bishops both *English* and *Scotch*, as I scarce ever saw in any Man, that had the least Regard to Truth, or expected that the Authors he quoted should ever be looked into. *Sportswood* † gives this Account of it : " A Question was moved by Dr. *Andrews*, Bishop of *Ely*, touching the Consecration of the *Scotch* Bishops, who he said must first be ordain'd Presbyters, as having receiv'd no Ordination from a Bishop. The Archbishop of *Canterbury*, Dr. *Bancroft*, who was by, maintained that there was no Necessity of it, seeing when Bishops could not be had, the Ordination given by Presbyters must be esteem'd lawful; otherwise, that might be doubted, if there were any lawful Vocation in most of the reform'd Churches. This applauded by the other Bishops, *Ely* acquiesc'd; and at the Day and in the Place appointed*, the Three *Scotch* Bishops were Consecrated. Now how vastly different is Mr. *Cantrell's* Account from the Author's, from whom he takes it? Is it not evident from hence,

1. That the *Scotch* Bishops had Presbyterian Ordination? Whereas Mr. *Cantrell* would pretend they had no Ordination at all. Were they not consecrated Bishops here, without first being ordain'd Presbyters, because they had Presbyterian Ordination before? And was not this what convinced the Bishop of *Ely*, that they ought not to be ordain'd Presbyters, viz. because their former Orders were valid; and not, as Mr. *Cantrell* falsely pretends, because Bishops might be made of meer Lay-men as *Ambrose* was: Of which there is not one Syllable in that Author, or any other, that ever I heard of. *Sportswood* was ordain'd by Presbyters, (as may be seen in his

† His own worthy Author and excellent Historian, as he calls him
 pag. 89

* Viz. Octo. 21, 1610, in the Chappel of London-House.

life) and there can be no doubt, but the others were too; for we don't find any Distinction made at their consecration; the Question was, whether these Bishops might not first to be ordain'd Presbyters, as not having had Ordination by a Bishop? Which was supposed to be the Case of them all; otherwise, it would have been apply'd to the Question that was propos'd, *that this or that Bishop need not be ordain'd again, having had Episcopal Ordination before*: But there is not the least Syl-
 ble of this said; so that they were all in the like Cir-
 cumstances; and I doubt not but Mr. Cantrell will grant
 that they had Presbyterian Ordination; but then in his
 abundant Charity, I suppose he'll tell you, this is *no Or-
 dination at all*, and so they were only Lay-men. What
 an Aspersion is this upon the King? Did he create Bi-
 shops of Men that he was perswaded had no Orders
 at all? What an Odium does this cast upon the *Scotch*
 Bishops, that they should exercise the Episcopal Functi-
 on for many Years, and be but Lay-men? *Spotswood* had
 been Archbishop of *Glasgow* for seven Years before this,
amb Bishop of *Briehen* four Years, and *Hamilton* Bi-
 shop of *Galloway* for four Years†. What, and meer Lay-
 men all this while? They were very assuming indeed,
 and very unfit methinks, to be pitch'd upon to receive
 Episcopal Consecration themselves, and to convey it to
 others. And how does this reflect upon our *English* Bi-
 shops, that they would consecrate Men Bishops, who
 had no Orders at all before? If the Bishop of *Ely* was
 for their being ordain'd Presbyters, tho' they had re-
 ceiv'd Presbyterian Ordination; to be sure he and all
 the rest of the Bishops concerned, would have insisted
 upon their being ordain'd Presbyters, if they had been
 only Lay-men, before they would have consecrated them
 Bishops. Nay, how inconsistent does this make Mr. *Can-
 trell* with himself? It ruins that fine Scheme which he
 had laid of *the regular Succession of Bishops*; it quite destroys
 that he has built upon the Bishops in Scotland, in King

As may be seen in *Spotswood's Succession of Bishops*.

James's

James's Reign, as if they had Episcopal Consecration. He must think sure, that his Readers have short Memories or shallow Judgments, not to observe that, he says, pag. 81. *The Scotch Bishops were not Priests, (i. e. were Lay-men) till after their Consecration:* And yet pag. 89. mentions fifteen Bishops, who had not one of them been at that Time consecrated; so that according to what he had said before, they were only Lay-men. These are the Bishops which he insists so much upon; these are they that he makes so great a Flourish with, and would persuade his Readers in one Place, that they were regular Bishops, to convey an uninterrupted Succession from the Time of the Reformation; yet in another Place will allow them to be only Lay-men, because they had no other than Presbyterian Ordination. If this be not an Attempt to impose upon the Senses of Mankind, I know not what is.

The Truth of the Matter is this; there were such Bishops in Scotland, as he mentions pag. 89. And because he thought the Name of Bishops would highly serve his Purpose, and possess the Minds of his Reader with a Notion, that they were after the *English* sort; therefore he makes a great Stir with them. But they had no other than Presbyterian Ordination; and therefore when he mentions them, pag. 81. and had a mind to invalidate Presbyterian Ordination, then he denies, that they were Ministers, they were no more than Lay-men. But

2. Is it possible there should be a clearer Proof, than the King and the Bishops allowed the Validity of Presbyterian Ordination, than by the consecrating these Bishops, who had no other than Presbyterian Ordination? No. Did not the Archbishop of Canterbury declare, that unless this Ordination was valid, it would be a doubt whether there were any valid Orders in most of the Reformed Churches? In this the other Bishops did acquiesce. Now nothing can be plainer than that they allowed the Church of Scotland to have lawful Ministers amongst them. And therefore the Design of consecrating these Bishops

was not to ordain a lawful Ministry †; for that they had already; but to consecrate those Bishops, whom the King had before created so; but who could not have Episcopal Consecration at Home, for want of any regular Bishops, as I have hinted above.

'Tis very observable, that tho' Calderwood and Spotswood both speak of these Bishops, consecrating all the other Bishops at their return, who long before had enjoy'd their Places; yet neither of them mentions one Word of their re-ordaining any one of the Ministers, who had receiv'd no other than the Ordination by Presbyters.

Before I quit this Scotch History, I must observe that Mr. Cantrell says, pag. 90. That Prince Henry, King James's eldest Son, was baptized by Mr. David Cunningham, Bishop of Aberdeen *. That Prince Henry was baptized by Cunningham, whom he calls a Bishop, must be granted, pag. 407. But that this Bishop was only a Presbyterian Minister, created Bishop by the King without any Episcopal Consecration, is undeniable from several Passages in Spotswood, both with Reference to this Solemnity, pag. 407. and to the Time of his being made Bishop, pag. 289, 303, 308.

The rest of the King's Children (Mr. Cantrell says) were most probably baptiz'd by Mr. David Lindsay, Bishop of Ross: But who told him this? The Princess Elisabeth's Baptism is mentioned by Spotswood, p. 424. but he does not tell us who baptiz'd her. Another Daughter indeed, that Historian tells us, was baptiz'd by him, in the Year 1598. † but he only calls him Mr. David Lindsay, Minister of Leith. Nor does it appear, that he baptiz'd King Charles, or who did, for * Spotswood says, he was baptiz'd at Dunfermlin, and the Christening was hastened because of the Weakness

† As Mr. Cantrell pretends contrary to the declared Sense of the King and Bishops.

* For which he refers to several Pages in Spotswood.

† And that is the only one of the King's Children which we are told he baptiz'd.

* P. 452. which Mr. Cantrell refers to.

of the Child, and that his *Death was much fear'd*. Neither *Spotswood* nor *Calderwood* mentions the Person that baptiz'd him; nor can I see any Reason *Mr. Cantrell* has to say, that *Mr. David Lindsay* did. But since *Mr. Cantrell* will have it, that he baptiz'd King *Charles the 1st*, and says, p. 80. *That 'twill be a difficult Task for any Dissenter to prove, that he had no other than Presbyterian Baptism*, I'll mention only one Thing for Proof, that *Mr. Lindsay* had no other than *Presbyterian Ordination*; tho' many other undeniable Proofs I can produce, both from *Spotswood* and *Calderwood*. He was made a Bishop in the Year 1600, under the *Cautions* already mention'd, which was ten Years before the three *Scotch Bishops* were consecrated in *England*; (at which Time the King declared he had no Bishops in *Scotland*) He liv'd four Years after their Return, and was doubtless one of those consecrated by them; for 'tis certain he could have no Consecration before: If this Divine baptiz'd King *Charles the 1st*, he had no other than *Presbyterian Baptism*: And indeed he could have no Minister, but such, who had only *Presbyterian Ordination*, to baptize him; for this plain Reason, because there was no other to do it.

Far be it from me to rob that King of his *Crown of Martyrdom*; but *Mr. Cantrell*, and those of his Principle, rob him of his *Christianity*; which single Thought should have restrain'd 'em from invalidating *Presbyterian Baptism*.

I must confess, I have been something long upon the *Scotch Affairs*; But *Mr. Cantrell* having so perplex'd and falsified the History, I thought it necessary to set that Matter in its true Light, which could not be done in a little room. What Credit does he expect any Thing should meet with hereafter, which he reports? And, since to my Knowledge he had both the *Historians* to consult, it must be some superior Judgment, that can clear him from *shameful Ignorance*, or *scandalous Prevarication*.

From the Sense of the Church of *England* in the Reign of King *James the 1st*.

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I proceed, *Thirdly*, to consider the Sense of the Church of England, as it stands in the present Rubricks, as to the Validity of Lay-Baptisms; which I hinted at, *p. 8.* and shall now enlarge upon. If the Opinion of our Church in this Matter, be “indeed sufficiently declar’d in the Rubrick, I’m verily perswaded it will be, in Favour of Lay-Baptism; † nay, so far is it from giving any Countenance to the Novel Practice of Re-baptization, that I think it must be understood to forbid it; a Consideration, which is of the last Moment in this Controversy. The only Place, where we have any Account of this Matter, is in the Office of private Baptism. In the third Rubrick, before that Office, “*The Minister of the Parish, (or in his Absence, any other lawful Minister, that can be procur’d)* is directed what Form of Baptism to use in Houses: Afterward ’tis declar’d expedient for a Child so baptiz’d to be brought to Church, *that the Congregation may be certify’d of the true Form of Baptism, privately before us’d.* And here four Questions are directed to be ask’d,

“By whom was this Child baptiz’d?

“Who was present when this Child was baptiz’d?

“Because some Things essential to this Sacrament may happen to be omitted, through Fear, or Hast, in such Time of Extremity, therefore I demand further of you,

“With what Matter was this Child baptiz’d?

“With what Words was this Child baptiz’d?

“And if the Ministers shall find by the Answers of such as bring the Child, that all Things are done as they ought to be, then shall he not christen the Child again, but shall receive him as one of the Flock of the true Christian People. But then says the last Rubrick of the Office, If they which bring the Infant to the Church, do make such uncertain Answers to the Priests Questions as that it cannot appear, that the Child was baptiz’d with Water, In the

† Defence of the Doctrine and Practice of the Church, &c.

“ *Name of the Father, and of the Son, and of the Holy Ghost,*
 “ *(which are essential Parts of Baptism)* then let the Priest
 “ baptize it in the Form before appointed, for publick
 “ Baptism of Infants ; saving that at the dipping of
 “ the Child in the Font, he shall use this Form of
 “ Words, *If thou art not already baptiz’d, N. I baptize*
 “ *thee, &c.*

Now from hence I observe,

1. That the Design of bringing Children to Church, who have had private Baptism, is declared to be, that the Congregation may be certified that the *true Form of Baptism* had been used to ’em. Now what is the Form of Baptism, but being baptiz’d with *Water*, in the *Name of the Father, &c.* The Administrator can never be said to be the *Form of Baptism* ; that is only the *Element, and Words*. That the Congregation may be certified of this, is the only Design (as the Rubrick declares) of bringing Children to Church, who have been privately baptiz’d, that so if the *right Form* has not been us’d, then ’tis not baptiz’d ; but if the *right Form* has been us’d, then let not any doubt, but that the Child so baptiz’d, is lawfully and sufficiently baptiz’d, and ought not to be baptiz’d again.

That this is meant by the *true Form of Baptism* in that Rubrick, is plain from the following Rubricks, where the *Matter and Words* of Baptism are declar’d in one Rubrick, to be the *only Essentials* of the Sacrament : In another Rubrick ’tis declar’d that this *Matter is Water* ; and this *Form is, In the Name of the Father, &c.* These are the *only essential Parts of Baptism* ; which when used to any, they are not to be baptiz’d again, as is express’d in so many Words. The Form here prescrib’d is only in case of any Defect as to the *Form of Baptism*, i. e. as to the *Water and Words*, which are twice declar’d to be the *Essentials* of ; as if it was done with a Design to prevent any Conceit of the Administrator being essential to Baptism, or any Thing else but *Water*, and the *Words of Institution*.

The Minister is no more essential to a true Baptism, than the Persons present at that Baptism: For both these Questions you may observe are ask'd, (as prudential ones to satisfy the Church) before Enquiry is made of the Matter and Words used: Then, and not before, these are declar'd to be the *Essentials of Baptism*. As if it was done on Purpose to prevent any Mistake about the Essentials of it, a Clause is inserted in the Middle of the Questions, as it were to separate them, to shew that equal Stress is not to be laid upon them, and to exclude the Administrator equally with the Persons present from being essential to Baptism. Had the Church thought the Administrator to be as essential as the Matter and Form, she would doubtless have prefac'd the Questions with what is now so remarkably divided them; and have said, *Let some Things essential to this Sacrament, may have been neglected, &c.* I ask, By whom was this Child baptiz'd? Then with what Matter and Words, &c. But not to ask, by whom? Next, before whom? Then to enquire, whether any thing essential was wanting, and expressly name those Essentials in the two next Questions, is to make it as plain as Words can do, that the two first Questions are not of the Essentials of Baptism. Greater care, I think, could not well have been taken to distinguish betwixt the Non-Essentials, and the Essentials, than by the Clause inserted betwixt, to part them, and by the explicatory Rubrick at the End of the Office.

2. I observe the great Caution of the Church to prevent Rebaptizing, for fear of falling into this Error or Heresy; she seems to guard designedly against this, and have made the last Rubrick to prevent it, when she orders, that in Case of Uncertainty as to Baptism with Water, and In the Name, &c. (but in no other Case whatsoever) then the Party shall be baptiz'd; but even then only hypothetically, if thou art not already baptiz'd, i. e. upon Supposition thou art not baptiz'd with the right Elements, and proper Words, (which are the Essentials of Baptism) I baptize thee, &c. How fearful is the Church of rebaptizing such as had been baptiz'd in the due Form,

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let who will have been the Administrator ! Nay, is not this an Express Prohibition of it ?

I shall now consider what my Answerers have said with Respect to the Sense of the Church, as to the Validity of Lay-Baptism, and Rebaptization, and put all together in this Place, once for all, that it may appear in one View. My Lay-Answerer says, pag. 8. *The Convocation Rubrick, and Canons, allowing they all hold what I fix upon them, are only Authorities ; i. e. Supposing them to be for Lay-Baptism and against Rebaptization, yet they are not binding. To which I have replied already. As to Rebaptization being the Sense of the Church, he says not one Word ; but Mr. Cantrell has something to say to both these.*

1. As to the Sense of the Church being against Lay-Baptism, what he offers may, I think, be reduced to this Argument. The Church of England, in the 23d Article (which Dissenting Teachers subscribe) declares, " It is not lawful for any Man to take upon him the Office of publick Preaching, or Ministering the Sacraments, before he be lawfully call'd, and sent to execute the same. In the Rubrick, she requires a *lawful Minister* to be the Administrator of Baptism. In the Preface to the Book of Ordination, she supposes none to be a lawful Minister, but who is Episcopally Ordain'd ; and therefore the Church supposes the Baptisms of all Persons not Episcopally Ordain'd to be null. This I take to be the Sum of what he has said upon this Head, Pag. 56. to 69.

To which I reply, that I grant the *Position*, but deny the *Consequence*. It's true, the Church requires a Minister *lawfully called* to be the Administrator of Baptism ; but true, that by *lawful Minister*, she has explain'd her self to mean an *Episcopally Ordain'd Minister*, and allows no other in her own Communion ; but it does by no Means follow from thence, that she accounts all Baptisms invalid that are perform'd by any others. The 23d Article (which we subscribe) and the Preface to the Book of Ordination may very well agree, and yet Dissenters, or even Laymens Baptisms be valid in the Sense of the Church.

Church. We believe that Men, according to this Article, ought not to undertake the Ministerial Office without a lawful Call; " And those we judge lawfully called and sent, which be chosen and call'd to this Work by Men, who have publick Authority given unto them in the Congregation, to call and send Ministers into the Lord's Vineyard. But then we believe the Bishop of *Salisbury's* Exposition to be very fit; he says, *Pag.* 257. " This is put in very general Words, far from that magisterial Stiffness, in which some have taken upon them to dictate in this Matter. The Article does not resolve this into any particular Constitution, but leaves the Matter open and at large, for such Accidents as had happen'd, and such as might still happen. They who drew it had the State of the several Churches before their Eyes, that had been differently reform'd. And, *Pag.* 259. he says, " That if Christians, in Cases of Necessity, should chuse one of their own Number to minister to them in holy Things, and this should grow up to a regulated Constitution, tho' tis quite out of all Rules, yet is not condemned by this Article.

By our Subscription to this Article, therefore, we don't acknowledge it to be a Sin, when we presume to baptize; we act agreeably with our Principle, and with the Sense of the Article too. But the Church calls no one a *lawful Minister* but he who is *Episcopally Ordain'd*. Every true, no one is a *lawful Minister* to officiate in the Church of England without it; no one can be qualified for any Preferment in this Church without it; but then she does not declare all those to be no Ministers, who have had other Ordination, nor all Baptisms to be null, perform'd by other Persons. She excludes indeed the Ministers of all the Reform'd Churches in the World, since 1662, from officiating in this, till re-ordain'd by a Bishop, and does not allow 'em to baptize in England, till then: But does that shew the Sense of the Church of England, to be for invalidating the Baptisms of all the Reform'd Churches?

As Mr. Cantrell phrases it, *pag.* 52.

I never heard, that the Condition, on which a foreign Protestant Presbyter, or an *English* one, might receive the Communion, was, that he be rebaptiz'd: If any such would officiate, as a Minister in the Church, he must indeed be Episcopally Ordain'd; but who will assert the Children, they had baptiz'd before, were no Christians? This cannot be, the Sense of the Church. She may make what Laws, and Rules, she thinks fit, for those of their own Communion; may appropriate her Revenues, and all her secular Advantages to whom she pleases, and upon what Terms, and Conditions she will; but she cannot pretend to invalidate the Orders, and Ministrations of other People, with whom she has nothing to do. *Nor did she ever pretend to null any of their Baptisms.*

'Tis true, what Mr. Cantrell says, p. 61. that the Bishop of London * ordain'd several Refugees, (and several Dissenting Ministers at Home) to be Priests in the Church of England; but they did not rebaptize 'em, as they ought to have done, according to Mr. Cantrell's Principles. They took 'em to be Christians, or else I presume, would not have ordain'd them. And to say, they did not know, but they might have Episcopal Baptism and so they ordain'd them upon that Score, is the heaviest Charge of Ignorance, or Carelessness imaginable upon their Lordships; for did they not know that French, Dutch, Scotch Protestants, &c. had no other than Presbyterian Baptism? That the Children of the German Lutheran Church born in England, who never communicated with the Church, and Dissenting Ministers were in the same Circumstances? Could it be suppos'd they were ignorant of this? Or if they did not know it, who will suppose 'em guilty of such Negligence and Carelessness, as not to enquire of them, whether they were Episcopally Baptiz'd? When this is made essential to Christianity, would their Lordships ordain Ministers to the Christian Church, without so much as enquiring whether they were Christians? Who can suppose this of them

* And he might have said other Bishops too.

For Ordination would not make them Christians, but supposes them to be such.

2dly. We are to consider Mr. Cantrell's Thoughts about Rebaptizing; and here I find *the Vicar and the Curate* (the Ringleaders of the new Sect of *Anabaptists* in this Country) to speak the same Language; these good Wits jump in Vindication of their Novel Practice. Mr. Cantrell says, p. 102. *That the Clergy, who baptize Children, or Adult Persons, who have not been rightly (i. e. Episcopally) baptiz'd, act very consistently with, and very conformably to, the Laws of the Church; That they act agreeably with the solemn Oaths, Promises, and Subscriptions they made at the Times of their Ordinations.* Mr. Harris is in the same Note, p. 2. *Tho' Mr. Shaw blames some for Rebaptizing, we act conformably to the Doctrine and Laws of the Church, of which we are Ministers and p. 3. we humbly conceive our Practice consonant to the Rules of our Church, which we are under the strictest Obligations to observe. I shall therefore consider, what the Sense of the Church is in this Matter; and enquire how far these dutiful Sons act up to their own strictest Obligations.*

They say in general, that the Laws of the Church are for Rebaptizing; but how should this be, if we consider, that in all the Reviews of the Liturgy, no such Office is appointed? Which sure would have been done, had this been the Doctrine of the Church; when the Alteration of the Liturgy, in the Point of Baptism was under Consideration, yet no Office was order'd for Rebaptizing, nor was there ever understood to be any. Can any Body imagine, that after the Restoration, when the Liturgy was altered in several Places, and a Form of Baptism for those of riper Years, was inserted, that the Governors of the Church would not have taken Care to have inserted an Office for the Rebaptizing of such, who had not been Episcopally Baptiz'd, if they had judg'd their Baptism to be null? Which at that Time (if ever) was very material, and necessary; because it was well known, that most of those, who had been baptiz'd from 1644, to that Time, had no other Baptism.

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Can we suppose they would let so many Thousands remain without the Pale of the Church, for want of a Rule to receive them into it, which might have been drawn up in a few Lines? This is to charge them with the greatest Uncharitableness to Mens Souls imaginable, and with a notorious Neglect of what was of the greatest Importance, while they were busy'd in Things of far less Consequence.

I know indeed that Mr. Cantrell from Dr. Hicks pretends, *p.* 94, 95. that the Office of Baptism for those of riper Years, was design'd for Protestant Dissenters; but since this has nothing but the Doctor's Word to support it, and is indeed contrary to the very Words of the Preface to it, I shall not give it any Consideration. Had this charitable Office been neglected at the *Restoration*, it is impossible to think it should be again neglected two Years after in the Act of *Uniformity*, if the Sense of the Church had been for Re-baptization, There is a Clause in that Act to prevent any Persons officiating in the Church as Ministers, who had not receiv'd Episcopal Ordination; from whence, I suppose, the Clergy conclude, that the Sense of the Church at that Time was against the Validity of Presbyterian Ordination: But there is not one Word to order the Re-baptization of such, as had no other Baptism than from Persons unepiscopally ordain'd, nor to debar 'em from any of the Privileges or Offices of the Church. From whence, I think, we may as naturally conclude, that the Sense of the Church at that Time was for the Validity of such Baptisms. So that the Clergy-Men, who are for Re-baptization; are at least *super-canonical*; they are wise above what's written; they introduce a Practice, for which they have not the least Countenance from the Church, by any Canon or Rubrick; nay 'tis prohibited, as I have shewn, by the Rubrick, and also by the Act of *Uniformity*, which declares, "no Rites
" or Ceremonies shall be openly us'd in any Church,
" Chappel, or other publick Place, &c. other than what
" is prescrib'd, and appointed to be used in and by
" the

“ the Book of Common-Prayer. So that to go beyond the Rule is a Fault, as well as well as to fall short of it. “ He is as much a Dissenter (says Bishop *Stillingfleet*) from the Church of England, who goes beyond “ the Rule, as he who does not come up to it. And what shall we say to Mr. *Cantrell* and Mr. *Harris*, who do both? Why, they are Dissenters from the Church of England. This Action of Rebaptization is not only without Rule, but contrary to it.

Mr. *Cantrell* is the Person, who baptiz'd the Child of three or four Years old, in his own Church, refer'd to p. 102—3. Before that, when Curate at *Brailsford*, he was fallen into this Error; for in that Parish-Register, there is to be seen written with his own Hand, as follows: 1711. April 16. Samuel, Son of Thomas Ely, was baptiz'd, aged 16 Years, having receiv'd only before, when an Infant, the Mock-Baptism of Presbyterians. Mr. *Harris* (as Mr. *Cantrell* owns) baptiz'd the Malefactor of 60. In the relation of this Transaction, they are pleas'd to ridicule the Parallel, which they say I made, p. 12. for what Reason, I confess, I see not. 'Tis obvious to Capacities far meaner than these Gentlemen would be thought to be of, that the Comparison is in many Things just; I offer'd it only as having some Likeness, not an exact Parallel, and can, without being puzzled at all, shew the Resemblance betwixt the two Actions. But first let's see how Mr. *Harris* states it. He says, that I draw a Parallel betwixt the Action of baptizing the Malefactor, and the Popish Inquisitions baptizing Hereticks, which, he says, is far from amounting to a Parallel: For in the popish Instance, the Baptizers condemn the newly baptiz'd Person. Now in these few Words here are three gross Mistakes; the two last I am so charitable as to impute to Ignorance, for his Excuse: but the first, I fear, could be no other than wilful.

'Tis notoriously false, that ever I made any such Comparison; he wretchedly misrepresents what I said; let the Reader see whether I mentioned any Thing of Baptism in the popish Church at all. It never entered into my Thoughts, to compare the Rebaptisms of the

Church of *England*, and the Church of *Rome*, as he most unjustly charges me with, though there is not one Tittle that looks that Way.

Nor is there *less of Ignorance in this, than Falschood*; He took pity of my Ignorance in the last Page, and was so kind as to explain a *Greek Word* to me, which I believe, I could read, as soon as he could read *English*; and now for his Kindness, I am oblig'd to inform this profound Curate of two Things.

1st, That the Popish Inquisition does not use to Baptize Hereticks, (*i. e.* Protestants, for of such I was speaking) when they pretend to convert 'em to the Catholick Faith; they are not for Rebaptizing Protestants, (herein Mr. *Harris* differs from them;) and how was it possible, that I should make a Comparison betwixt his Rebaptizing a *Scotch-man*, and the Inquisition's Rebaptizing Protestants, when I knew very well that they never do Rebaptize them at all?

2^{dly}, Nor does the Inquisition condemn their new Converts to Death. 'Tis notoriously known that when they have convicted any of Heresy, they deliver them to the secular Arm, and to the Power of the secular Court: And because the Church delights not in Blood, *they at the same Time do most earnestly beseech that Court so to moderate its Sentence, as not to touch their Blood, nor to put their Life in any Danger* †. So that this is a forc'd Comparison of his own; I hope, I am not to be accountable for his Falschood and Ignorance.

The Comparison I made lies very plain in several Instances. The Papists pretend to convert Hereticks to Popery just before their Execution, and then to give them plenary Absolution. Mr. *Harris* pretends to convert a *Scotch Presbyterian* to Episcopacy, and then Rebaptizes him a few Hours before he was hanged, and declares that thereby all his Sins both original and actual were remitted. The Papists pretend their Conversions to be in Compassion to their Souls; Mr. *Harris* pretends the Rebaptizing this Malefactor was the very height of

† Dr. *Gedde's History of the Inquisition in Portugal.*

Charity; and Mr. Canrell says, *'twas great Charity to take possible Care of his Soul's Salvation.* The Papists are fond of having it thought that Protestants die in the Communion of the Catholick Church; and Mr. Harris seems to be no less fond of having it thought, that this Scotch-man died in the Communion of the Church of England. The Papists most unmercifully limit Salvation to those of their own Church; and Mr. Harris confines Salvation to those who are Episcopally Baptiz'd. And cannot any Body with half an Eye see the Resemblance between these Actions? Does the Comparison deserve all the epithets of weak, trifling, silly, and ridiculous, which Mr. Canrell bestowes upon it, p. 105. Or do not they rather belong to these Gentlemen, who cannot see where so plain a Comparison lies? If he pleases to call *this Parable an Original*, he may; but I am still of Opinion, that *this Action of Rebaptizing the Man was such*; not, that I am so ignorant, as to think this Man was the first who has been Rebaptiz'd (tho' I believe there are very few Instances, and those but very lately neither) but I believe he was the *first Scotch-man*, that ever was Rebaptiz'd; for who ever heard of a Man, who having been baptiz'd according to the Rules of a national establish'd Church, was Rebaptiz'd by another Church? And I cannot but conclude that he was the *Malefactor*, that ever was Rebaptiz'd at the Point of Execution. So that, let him make what Jest of this he pleases, I am still of Opinion, that the Reader will think it *an Original*.

The next Thing, which the reverend Brethren say of this Action, is the great Charity of it. Mr. Canrell shews his great Charity to me in a malicious manner, p. 104. as if I never attended the Malefactors, the Poor: I shall leave the latter to witness for me in this Case, for I am sure not the poorest in Town will I ever refused to visit them, when desired: And as *condemned Persons*, I have never fail'd to do them all good Offices in my Power, except prevented by Absence from Home, or Illness; which yet has been very seldom;

seldom ; so that I am verily perswaded, I have attended upon more in these Circumstances, than any Clergy-man now living in Town : Tho' I was not able to visit the last ; to whom Mr. Harris performed (as Mr. Cantrell says) a *very charitable Christian Act*, pag. 103. and Mr. Harris says, pag. 4. *That it was the very height of Charity, and he challenges me to prove the contrary.*

If this was the *very height of Charity* to the Malefactor, how uncharitable are the Bishops, who don't order those to be Rebaptized, who have been baptiz'd by Persons pretending to no Orders at all ; and those who have been baptiz'd by Dissenters ! How uncharitable Neglect was it in the Parliament, not to order all *Scotland* to be Rebaptiz'd before the Act of Union ? And how uncharitable are all the Clergy who neglect the Office ! For if there cannot be *pardon of Sins*, nor *freedom from Wrath, &c.* (as he says) without Episcopal Baptism, then it is the greatest Uncharitableness in the World to neglect it. So that Mr. Harris by this Action reflects upon his Fathers, and Brethren ; upon Church and State, for want of Charity ; and this I am sure is great Uncharitableness.

Besides, if this was Charity to the Man to give him Episcopal Baptism, that he might be sav'd by it ; what Uncharitableness does it carry in it towards all those, who have had Presbyterian Baptism ! It declares them damned. And is it not wonderful Charity to endeavour Rebaptization to save one Man, and by the necessary Consequence of that Action, to damn Millions, both at Home and Abroad ? This I take to be the *very Height of Uncharitableness* to this Man's Country-men whatever it was to him.

But I'm at a Loss to see the great Charity to the Man himself, by this Action ; was it Charity to persuade a Man when he was going to die to renounce his Baptism, to terrifie him with Hell and Damnation unless he would submit to the renouncing the Christianity he had been baptiz'd into ? This is so far from Charity, that for my Part, I think it was Inhumanity.

Mr. Harris would possess his Reader with an Opinion, that it was the Man's own proper Motion to be Re-baptized, and that he sought it of his own accord; for that is the least any would understand by his saying, *pag.* that he doubted of the *Validity of his Baptism*, and humbly and frequently desired that he might be admitted to the *Baptism of the Church of Christ*, and that he pressed for

Whereas I am very well assured that he never had any Scruples about the *Validity of his Baptism*, till they were rais'd in his Mind by the Clergy who attended him. This Mr. Cantrell is so honest as to own, *pag.* 103. the Clergy by Arguments convinced the Criminal of the *Necessity of Baptism*, and *pag.* 104. they us'd Arguments to the Criminal to convince his Reason. It should seem by Mr. Cantrell's way of Expression, that this was no easy task; and indeed I have been told that when Re-baptizing was first proposed to him, he rejected it, and declared that he thought his Baptism was as Valid as any of theirs; but after many Arguments of the Safety of it to him, he was perswaded to submit, desiring them, Mr. Cantrell says, to make his Condition as safe as they could: But was the Way to make his Condition safe, to persuade him to Apostacy? I know that is the Way to Perdition, but never knew before that it is the Way to the saving of the Soul.

If this must be thought to be the height of Charity to a Man, I wonder why Mr. Harris would be so uncharitable to his Wife; might not she, who was of Scotch birth, have been baptized with her Husband? How easy a Matter would it have been to have baptized them together? But instead of that, she was turn'd out of the Room, and declared to me afterwards, she knew nothing of the Transaction: Or if any Thing extraordinary prevented her Baptism at that Time, why did Mr. Harris take an Opportunity to do it, while she continued in his Parish, which was till after the last Assizes, when she was discharged out of the Goal: She, it seems, must have no share in his Charity. This was owing to the Man, and rather than not perform this
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very height of *Charity* to him, he will run the Risk of being uncharitable to himself. So intent is he upon the Man's Salvation, that he will hazard his own for it as far as a Violation of his Oath and Subscription, and a Contradiction to the Rules of the Church will do.

If we look into the Rubrick for the Baptism of Persons of Riper Years, we shall find, that when any such Person is to be Baptized, " A Week's Notice (at least) shall be given to the Bishop, or whom he shall appoint for that Purpose ; *i. e.* as I take it, that no Clergy-man shall presume to baptize any Person of Riper Years, without the Bishop's special Order ; and even then shall have a Week's Notice. " Godfathers " and Godmothers are appointed ; the Baptism is to be on a *Sunday* or Holy Day, at the Font, and immediately after the second Lesson. Now there was not, believe, any one of these Things (which the Rubrick orders) observed in the Malefactor's Case. I presume Mr. *Harris* had no License from the Bishop to perform it ; nay, I suppose the Bishop was never acquainted with it : The Man was Rebaptiz'd in a Chamber of the Coal ; had no Godfathers and Godmothers ; neither was it on a *Sunday* (as it might have been, since he lived one Lord's Day after his Condemnation) nor on a Holy Day : And by the Privacy of the Matter, locking the Door to prevent any Company being in the Room, but two or three Clergy-men, it looks very much as if they were *ashamed of what they did* ; though Mr. *Cantrell* is pleas'd to say they were not. But I do not wonder at that Expression from him, because the Rebaptisms he had performed were (I doubt not) without his Diocesan's License, and in several other Respects (I can prove) contrary to the Directions of the Rubrick. If neither Presbyters nor Deacons can lawfully baptize in ordinary Cases, without the Bishops Commission for it, as Mr. *Cantrell* quotes from St. *Jerom*, pag. 54. how then could Mr. *Cantrell* or Mr. *Harris* Rebaptize in these extraordinary Cases, and have no License from their Ordinaries for it ? This must sure be an unlawful Act.

But Mr. *Cantrell* and Mr. *Harris* seem both to lay some Stress upon the Malefactor's being Rebaptized conditionally, which, I think, does not at all help the Matter, because the Office for the Baptism of Persons of riper Years, has no such Order; there's no Rule appointed in that whole Office, which directs the conditional Administration of it, as there is in the Office of private Baptism of Infants; which seems to make it plain, that the Church never intended grown Persons to be conditionally Baptized. There is no Warrant at all for this, not a Tittle in all that Office which looks that Way: And what Authority have they to administer a conditional Baptism to those of riper Years, when 'tis only appointed in another Office, and that only to Infants. However Mr. *Harris* knew that the Malefactor had before received the Baptism of the Church of *Scotland*, and therefore to say, If thou art not already Baptized, was no other than Mockery. I cannot but think that this Rebaptizing him, though hypothetically, was a Prostitution of that sacred Ordinance to his capricious Humour.

Farther, if this was *the very height of Charity* to the Malefactor, why is it limited to *him*? Can it be *the very height of Charity* to Rebaptize one Man, who was not Episcopally Baptized, and not be *the very height of Uncharitableness* to neglect the Rebaptization of others, who are in the same Circumstances? If it be such great Charity as these Reverend Divines pretend, methinks they should shew it, in performing this good Office to those in their own Parishes, and then to others in Town (that are not a few) who are in this unhappy Case. And when they have made Christians of all these, I hope their Charity will be so extensive as to reach to *Alfreton*, *South-Winsfield*, and *South-Normanton*, (Parishes within about ten Miles of the Town) where Mr. *Jollie* and Mr. *Smith* were Ministers for near thirty Years, and had no Orders at all: And tho' the learned Antiquary Dr. *Lloyd*, now of *Worcester*, was Bishop of this Diocese, when Mr. *Jollie* was detected, and the worthy Dr. *Hough*, present Diocesan, was Bishop when Mr. *Smith* was discovered,

covered, yet neither of them order'd those baptiz'd by these unordain'd Persons to be Rebaptiz'd; yet since 'tis the *very height of Charity*, these Gentlemen sure cannot satisfie themselves to neglect it, especially since my Lay-Answerer says, pag. 18. *That ten or twenty Thousand may be baptiz'd without Disturbance.*

And Mr. Cantrell has found out a wonderful Expedient, p. 105, 106. for baptizing Hundreds with great ease by the Minister alone in a few Hours; and three Thousand in a Day, by the same Number of Clergymen as there were Apostles: By repeating the Form of Baptism but once, and instead of thee, saying ye. Did Superior Judgments approve this senseless Conceit? To say I baptize ye, instead of you, every School-boy knows is nonsense. He had but just before charged a learned Writer for the Church with *Unaccuracy and bordering upon Nonsense*; and for him to fall into it *directly*, in the same Paragraph within a few Lines, was wretched blundering.

Nor is there more Sense in the Project than the Language. He tells us whole Parishes *might* be baptiz'd this way. I grant it *might possibly be done*: But if he means, *it might regularly be done*; according to the Constitution of the Church, (which is what he does or ought to mean) it is absolutely false; for a Minister may not do that, which he may not do according to the Rules of the Church; and by these the Words of Institution are to be repeated, and the Sign of the Cross to be made, at every individual Person's Baptism.

He that looks into the Office of Baptism for those of riper Years, will find that the Priest is appointed to *make a Cross upon the Person's Forehead*, who is baptiz'd, (*i. e.* upon every Person's Forehead) using these Words: *And sign him with the Sign of the Cross.* Now we may as well suppose that a Minister's making the Sign of the Cross but once, in the Air, over the Heads of the Persons baptiz'd, saying *I sign you with the Sign of the Cross*, may serve for Scores or Hundreds without repeating it; as pronouncing the Words of Institution but once without repeating them: For can it be imagin'd

gin'd that since the Church takes such Care of appointing a Ceremony to be used to every individual Person at Baptism, she will lay less stress upon an Essential of it? That she is careful of this as of the other, is apparent; For in the Prayer immediately before the Administration, a Petition is put up *for the Persons to be baptiz'd*, which supposes more than one; as indeed does the whole Office: And yet the following Rubrick orders *the Priest to take each Person to be baptiz'd to the Font*, i. e. each individual Person separately, and a-part, as is evident from the next Words; *And then shall dip him in the Water, or pour Water upon him, saying, N. I Baptize thee, &c. Then shall the Priest say, We receive this Person into the Congregation, &c.* And when the Form of Baptism has been used to each Person that was to be baptized, then shall the Priest say, *Seeing now that these Persons are regenerated, &c.*

From all which it's evident, that if a Minister should offer to baptize several Persons at a Time, by repeating the Words of Institution but once, he contradicts the Orders of the Church. How then can Mr. Cantrell say consistently with Truth, *that the Minister might do it?* Should he do it, I question whether in the Sense of the Church, any one would be look'd upon as *validly baptiz'd*, but the single Person to whom the Form of Baptism was used: I am sure no other would be esteem'd *regularly baptiz'd*, tho' there were Hundreds of them.

This Whim is calculated to represent it as an easy Task to baptize Multitudes in a short Time *without Confusion*: And he concludes, that *perhaps the Form of Baptism was purposely made short to prevent this imaginary Confusion*. This Conjecture is of a Piece with his Project, and both are as fantastical as ever enter'd into Man's Brains.

He is not so kind as to inform the World how this mysterious Project is to be put in Execution, whether by *sprinkling* or *dipping*, whether at the *Font*, or in the *Darwent*: Let him fix upon which Way he pleases, there must be insuperable Difficulties.

Nor do I see how the Confusion will be prevented: For suppose *an Hundred in a Parish to be baptized by the Minister*; which is the very Case he puts in one Place: Or if *three Thousand* are to be baptized in one Day, which in another Place he says *might be performed with Facility enough*, by his Method: Each of these must have three Sureties, or Witnesses. In the former Case then, there must be *three hundred Godfathers, and Godmothers*: And in the latter *nine Thousand*. Now where must all these be procured? How many Miles round must they come? And in what Church must this vast Assembly of *twelve Thousand* meet together; for the Rubrick orders it to be at the Font? Is this the way to prevent Confusion, or to occasion it? To avoid this, perhaps it will be said, that the same Sureties may serve for Multitudes at the same Time. Whether this be agreeable to the strict Rules of the Church or no, I will not determine: But where are the charitable Persons to be found, that will undertake for whole Parishes, be Godfathers to Hundreds, and Thousands at a Time; many of whom perhaps they have no manner of Acquaintance with; it may be never saw before in all their Lives, nor ever were like to do again?

We do not read a Word of any Sureties for the three Thousand the Apostles baptiz'd in one Day: And many learned Men are of Opinion that the Believers, the Brethren, Lay-Christians assisted the Apostles in baptizing them, without which it is hard to be conceiv'd how it could be done in so short a Time. So that this Instance which Mr. Cantrell produc'd in his Favour makes against him in two very material Points.

Nevertheless he will have it that a Minister *may baptize what Number he pleases* this Way: If so, the more uncharitable are they who neglect it.

If these Reverend Brethren would join together, 'twould be very easy for them to baptize Hundreds in one Day without Confusion; and will they not embrace every Opportunity to perform their Office? pag. 102. Will they not be at some small Pains to perform this very charitable

able Christian Act, pag. 103. which the Clergy think is the greatest Happiness in the World to perform, as my Lay-Answerer says, pag. 15. But perhaps it is only the very height of Charity in Mr. Harris's Opinion to perform it to those, who are hang'd (for I never heard he did it to any other.) And if so, all those who die not at the Gallows, must have no share in his Charity; and as for those that do, I hope that as this was the first, so it may be the last Instance in which he'll have Occasion to shew his Charity this Way.

The last Proof I shall insist upon, that the Sense of the Church of England is for the Validity of Lay-Baptisms, and against Rebaptizing, is the Opinion of the Upper-House of Convocation, in their Declaration sent down to the Lower-House for their Concurrence, May, 14. 1712: which I hinted at pag. 5. and have designedly reserved till last, as a Confirmation of what I have laid down; and because I only gave an Abstract of that Declaration before; I shall now insert it at large. " For as much as sundry Persons have of late, by Preaching, Writing, and Discourses, possess the Minds of many People in the Communion of the Church, with Doubts and Scruples, about the Validity of their Baptism, to their great Trouble and Disquiet; we the Presidents, and Bishops, &c. have thought it incumbent on us to declare, in Conformity with the Judgment and Practice of the Catholick Church of Christ, and of the Church of England in particular, that such Persons as have been already baptized in or with Water, in the Name of the Father, Son and Holy Ghost, though their Baptism was irregular for want of a proper Administrator, ought not to be baptized again. This we do to prevent, and (to use the Words of Archbishop Whitgift on this very Point) not to bring Confusion into the Church; for let Men take heed that they usurp not an Office whereunto they be not called, for God will call them to an Account for so doing; but to teach a Truth, and to take a Yoke of Doubtfulness from Mens Consciences, and to resist
" an

" an Error not much differing from *Donatism* and *Arianism*.
 " *baptism*.

This Declaration I only represented as the Judgment of the Majority of the Bishops of the Province of *Canterbury*; but the Reverend Mr. *Bingham* has since told the World, in the Dedication of the second Part of his Scholastical History of Lay-Baptism to the Bishop of *Winchester*, *That all the Bishops of both Provinces were of the same Mind*, for which he has good Authority; for he says he had it from the Bishop himself; his Words are these: " Your Lordship was pleas'd also to acquaint me (with what I did not understand before) " that all the Bishops of both Provinces were unanimously of the same Opinion which I had defended, " and thought there were other Ways of supplying a faulty Baptism than by Rebaptization, if given in " due Form by a Lay-man. So that here's the Judgment of the Bishops of *England* (not of a select Number, as Mr. *Cantrell* pretends, p. 74.) for the Validity of Lay-Baptism, and against Rebaptization, drawn up in a very solemn Manner, by Way of Declaration: And it is observable, that they say this is in conformity with the Judgment and Practice of the Catholic Church of *Christ*, and the Church of *England* in particular. If this then be not the Judgment of the Church of *England* in this Point, I despair of ever understanding what her Judgment is in any Point whatsoever.

What though it be not a Declaration of the Church of *England*, i. e. of the whole Church of *England*, yet it is the Declaration of all the Pastors of that Church. The inferior Clergy have not the Power of Discipline in their Hands, and though they are Rectors and Vicars, yet they are not Pastors of a Parish; the Bishops alone (according to the Constitution of the Church of *England*) have the Pastoral Office in their Hands, and the Parochial Clergy are their Curates; and therefore in the Prayer for the Clergy, only Bishops and Curates are mentioned, as comprehending the whole of the Clergy. The Bishops of *England* then are the Fathers, the Overseers

teers, the only Pastors of the Church ; and methinks they should be allow'd to understand the Sense of the Church full as well as any of their Curates.

Mr. Cantrell says, *this Declaration can amount to no more than an Expression of their private Sentiments*, pag. 75. which is a flat Contradiction to the Words of the Declaration it self, which says, that *this is the Judgment of the Church of England* ; this is not only the private Opinion of some Bishops, as Mr. Cantrell would perswade us pag. 75. but all the Bishops of England. So that the Question is, whether they or Mr. Cantrell understand the Sense of the Church of England best ? I appeal to the Readers, whether they will believe all the Bishops of England, who declare the Sense of the Church of England to be for the Validity of Lay-Baptism, and against Rebaptization, or Mr. Cantrell, with an unparallel'd Assurance, affirming, pag. 10. " That their Opinion is inconsistent with, and directly contrary to, the fix'd and establish'd Judgment of the Church of England, and therefore of no Weight or Moment at all. And, pag. 69. " That they patronize a truly Popish Notion. Whether they will believe the Bishops saying, that Rebaptization is an Error not much differing from Donatism and Anabaptism ; or Mr. Cantrell confidently affirming, that those who differ from this Opinion, do not deserve the black character they are branded with, nor ought to be charged with Donatism or Anabaptism, pag. 75. They who can perswade themselves that the Bishops are ignorant of the Sense of their own Church, in the fundamental Point of Baptism, and that Mr. Cantrell is better acquainted with it than their Lordships, may enjoy their fond Opinion still if they please.

Nor does it at all weaken the Declaration sent down by their Lordships, that it was not sign'd by the Lower House of Convocation ; for tho' it was not an Act of the English Convocation, yet it does not at all follow that it may be the Judgment of the Church of England or all that ; the Lower House of Convocation did not contradict it ; did not say they would not sign it because

because it was not the Doctrine of the Church; no such Objection was made against it, which I am persuaded they would not have fail'd in, had that been their Judgment. They only refus'd it, as Mr. Cantrell himself owns, as not being (*as they thought*) *seasonable, nor proper at that Time.*

And if all the Bishops did not subscribe this Declaration, yet not one declared against it, as Mr. Cantrell falsely suggests, *pag. 9, 10.* It was not that they dissented from the rest in the Main of the Determination, as Mr. Bingham assures us in the fore-mentioned Dedication. And if the late Arch bishop of York refus'd to sign it, when offer'd him *by some moderate Bishops*, *pag. 9.* yet he freely declares (Mr. Bingham says in the fore-said Dedication) against Rebaptization, as contrary to the Sense and Practice of the Catholick Church, and the Church of England; so that in this respect he was *moderate as the other Bishops, and the other Bishops as true primitive as his Grace*; though Mr. Cantrell, by his Account, plainly intends to reflect upon all the former, and wretchedly misrepresents the Sense of the latter.

Upon the whole, if the Declaration the Bishops of both Provinces made, be not the Sense of the Church of England, no Man can tell what its Sense is unless many Answerers, and a few others, must pass for the Church of England, or be suppos'd to understand the Sense of it better than all the Bishops.

I leave it to be considered, whether the Practice of the Church is not agreeable to this Declaration of the Lordships: For every body knows that the Power of Excommunication and Absolution is generally in the Hands of Lay-men, throughout the Kingdom. And for my Part, I can see no Reason why Lay-men may not as well admit Persons into the Church at first by Baptism, as cast them out afterwards by Excommunication, and re-admit them again upon their Repentance.

Excommunication is properly a Casting out of the Church, which must necessarily suppose Persons to

first in it: And when this Censure has been frequently past upon Protestant Dissenters for not coming to the Church, or Sacrament; does it not clearly shew that the Church has allow'd them to be Christians? For what a solemn Piece of Mockery would it be, to cast those out of the Church who were never enter'd into it! If Dissenters were supposed by the Church not to be baptized, she might as well order Pagans, Jews, and Mahometans to be excommunicated by her Lay-Officers: And if this Power of casting out, and restoring in, be lodged in their Hands, I cannot tell why that of admitting may not be so too, which seems to be but the very same, nor will it solve the Difficulty to say, that these Lay-Officers receive their Authority to excommunicate, and absolve from the Bishops, both because they frequently exercise these, not only without the Bishops Knowledge, but in Defiance of them: And because it will then follow that Lay-men may validly baptize, if they have the Bishops Commission: And then the Consequence will unavoidably be, that an Episcopally Ordain'd Minister is not essential to Baptism.

As I have shewn this to be the Opinion of the Church, I will here add, that it is the Opinion of the State too; as is most certain from two memorable Acts of Parliament: the *Succession Act* in the last, and the *Union Act* in the present Reign; by the former the Successor is oblig'd to be of the Communion of the Church of England; which undeniably proves that the State held the Validity of *Lutheran* (i. e. unepiscopal) Baptism, otherwise a Proviso would have been made for Rebaptizing; but there is not one Word of any such Thing. The *Hanover Family* are certainly supposed by this Act of the State to be Christians; tho' some who would be thought to be Sons of the Church, are pleas'd to call them unbaptiz'd *Lutherans*. "The Union Act provides and declares that the true Protestant Religion, with the Form and Purity of Worship now in use in the Church of Scotland, with its Presbyterian Church Government, shall remain and continue unalterable,

“ and the said Presbyterian Government shall be the
 “ only Government of the Church, in the Kingdom
 “ of *Scotland*. That the Successor shall swear at the
 “ Accession to the Crown, inviolably to maintain the
 “ same. And that this Act is declared to be a funda-
 “ mental and essential Condition of any Union: with-
 “ out any Alteration thereof or Derogation thereto,
 “ in any Sort, forever.

Now can it be supposed that the Queen and both Houses of Parliament would enact this, unless they had thought there were true Baptisms amongst them? Does this look as if they thought them to be no Christians? If so, they would no more have consented to these Terms with *Scotland*, without Rebaptizing them, than to a Union of this Church with the grand Signior, or the great Mogul.

I proceeded in the next Place to shew, from the Uncharitableness and Absurdity of that Opinion, which confines Baptism to Diocesan Ordination, that it must needs be false, *p. 8*. Here, I made several Quotations, from the Bishops of *Salisbury*, and *Oxford*, and another Writer of the Church; to shew that this new Conceit, would by an unavoidable Consequence, unchristian all the Reform'd Churches abroad, and bring us into the utmost Confusion at Home. My Answerers are both of them large upon this Head, but the best on't is, that neither of them pretend, that I have misquoted any Authors; and both own, that the Arguments are not mine, but the worthy Authors from whom I quote them. If they be not conclusive, it is not I that am to answer for them: 'Tis true Mr. Cantrell says, *p. 82, - 3. that the Bishop of Sarum cannot prove his Charge, and that the Bishop of Oxford affirms, but does not prove*; but I do not find that it is denied by either of them, that the Consequences charged upon their Opinion, do naturally flow from them. It is needless therefore to offer any Arguments, for the Proof of what they grant.

But 1st, 'Tis pretended that it's not uncharitable to deny all Persons to be Christians, who have not been baptized

by Persons Episcopally ordained. Let Men talk as long as they please, let them argue, turn, and twist, this Way, and that Way, and make what Distinctions and Evasions they can, yet all People who have read the Holy Scriptures, will conclude, that to exclude all Protestants, except a Part of *Great Britain*, from being Christians, is an uncharitable Doctrine. I never pretended to make this Doctrine uncharitable, and false, because, *Multitudes were involv'd in the Consequences of it*; as my Answerers misrepresent me, one after another †; But I asserted that it was *uncharitable and absurd*; consequently must needs be *false*, in that Christ, and his Apostles never instituted any such Thing, (nothing can be more opposite to his Doctrine,) nor settled Christianity upon so narrow a Foundation, as these Gentlemen do, who advance a Notion by which no Man living is able to prove himself a Christian. 'Tis said *they do not unchristian them, they unchristian themselves* *. But if they be unchristian'd, they are those of these Gentlemen's Principles that do it; for it can never be said they unchristian themselves, when they are fully convinced that the Baptisms they have received, are valid, and Scriptural.

(2) We are told by these Gentlemen, that *they are not to answer for the Consequences, how uncharitable soever they be*; and the Reason of that is, because they pretend 'tis a true Doctrine, and therefore all must maintain it, tho' it seems never so uncharitable; now this is a begging of the Question, first to suppose this to be Christ's Doctrine, and then to assert, *that he is to answer for the Consequences, and not they*: † *The Premises being made, Mr. Cantrell says p. 83. Consequences make themselves*: But if these Premises be false, so will the Consequences too. Now unless it had been infallibly proved, that the Doctrine they contend for, had been the Doctrine of Christ,

† Lay-man p. 14. Mr. Cantrell p. 84.

* Lay-man, p. 14. Mr. Cantrell, p. 83.

† Lay-man p. 12.

(which is not, and I dare say never will) then must they answer for the Consequences themselves; and since these are so dreadful, let 'em look to it. To hold Opinions that have most dismal Consequences, and then in excuse for themselves, to charge 'em upon our blessed Saviour, is double Guilt, and such as I would not contract for the World.

(3.) 'Tis denied that such great Confusions follow from this Doctrine, as are charged upon it; for Mr. *Cantrell* says, p. 91. That there are not so many Thousands unchristian'd by this Doctrine, as some are pleased to fancy.

What Numbers this would affect, I do not pretend certainly to tell, but I find the Author of the Judgment of the Church of *England*, p. 23, 24. says, "That at the Restoration of King *Charles II*, it may reasonably be supposed there were no less than two or three Hundred Thousand Souls baptized, by such Hands as are now called Lay-hands. May we not fairly enough compute (says he) that six Parts in ten of all the People of the Kingdom, who were 14 or 15 Years old, had been baptiz'd by such as the Church will not acknowledge for lawful Ministers? How near the Computation may be I know not, but Mr. *Ollyffe* in the 2d Part of his Defence of ministerial Conformity, p. 41. saith, *there were about four Thousand Persons, at the Time of the Uniformity Act ordain'd by meer Presbyters*; and I believe that must be near one half of the benefic'd Ministers then in the Kingdom; which sufficiently refutes what Mr. *Cantrell* pretends to, p. 91. 'Tis evident that vast Multitudes would by this Notion, be depriv'd of their Christianity: And yet the Church has undoubtedly received Numbers of such to the holy Sacrament, and many to holy Orders without Rebaptization. Mr. *Cantrell* pretends to question this Assertion of the Bishop of *Oxford*, p. 95. because his Lordship did not name some of them. But what Occasion could there be for this? When 'tis notoriously known that the Protestant For-

reigners

reigners to a Man were of that Number, and most of the Dissenting Ministers who have taken Orders in the Church. Moreover, I mentioned several eminent Bishops in the Church, who were supposed to have no other than what these Gentlemen call Lay-Baptism.

But 'tis said by both my Answerers, that Archbishop Tillotson was Episcopally baptiz'd; tho' we have no other than their bare Words for it. Dr. Hicks in his Letter to Mr. L—, p. 19. says, that a Divine not many Years since said from the Pulpit, *Some were become Fathers of the Church, who never were her true Sons.* Now the Author of the Judgment of the Church of England in the Preface says, that this Divine was Dr. Birch, and that Dr. Tillotson was intended by this Reflection; so that this Opinion of his unepiscopal Baptism prevail'd amongst the Church of England, which was ground enough for me to report it. The Bishop of Exon, Mr. Cantrell would fain perswade us from Mr. Benjamin Read's Pamphlet, p. 96—7. was episcopally baptiz'd; but all his Probabilities are of no weight at all with me, since we have no Certificate of this from his Lordship himself, which to be sure would not have been refused to Mr. Read at his Request, and would have put this Matter out of doubt. The other Bishops I mentioned as supposed to have unepiscopal Baptism, neither of my Answerers say any Thing to; so that I suppose we may take that for granted, and this my Lay-Answerer says, *is really a pressing Difficulty*, p. 17.

But then 'tis pretended, that tho' Bishops have not been Episcopally baptiz'd, yet their Orders and Ministrations may be all valid, Lay-answerer, p. 17. Mr. Cantrell, p. 98, &c. Mr. L— who broached this, does not insist upon it; he says he desires this may be interpreted only as an Essay; that he will not strive with those who differ from him, and if it be condemn'd by Orthodox, learned Men, he will acquiesce, acknowledging that a Man ought to be a Member, before he should be

† Pref. to the 3d Edition of Lay-Baptism invalid.

" admitted to be a Minister of Christ in his Church.
 By which last Expression he seems quite to give up the
 Notion; and that which confirms me in it, is, that he
 has prefix'd *Dr. Hick's* Letter to this Edition, where
 he positively declares against it; And because I know
 Mr. *Cantrell* has a great Veneration for that *Doctor's* Opin-
 ion, I shall quote his Authority, *Letter, p. 37.* " The
 " want of Baptism I think, must utterly render a Man
 " incapable of being a Christian Priest, because it makes
 " him utterly incapable of being a Christian, in
 " the strict, and proper Sense of the Word, as it signi-
 " fies a Member of the Church, who as such has a
 " Right to receive the holy Eucharist, which to an un-
 " baptiz'd Person is—a Sacrifice of no more effect than
 " if he had not come to it, and partaked of it. How
 " then can a Man be made capable to administer the
 " holy Sacrament to others, who hath no Right to re-
 " ceive it, or make others Members of the Church, of
 " which he is not a Member himself?

I suppose both my Answerers will allow that *Orders*
 will not make a Man a Christian. My Lay-answerer
 lays down this strange Proposition, *p. 22.* *That Baptism*
is the only Means, by which a Man can be made a Member of
Christ's Church; And I cannot see how he can be a Priest
 by any Commission whatsoever, a Christian Priest I an-
 sure he cannot be; and what Priest, or whose Priest
 must he be, if he be not Christ's? " If any one but
 " suspecting himself to have no other Baptism (*i. e.* than
 " Presbyterian) takes holy Orders, I think he commits
 " a Sin of Presumption, and is obliged to a strict En-
 " quiry, whether or no he was so baptiz'd; and if he find
 " he was, he is bound, as he expects Forgiveness of God
 " to cancel his Orders, and to abdicate himself from
 " the Priesthood. *

There is only one Thing more remains to be vin-
 dicated in this first Discourse, *viz.* the two Reasons why

* *Dr. Hick's* Letter, *p. 39, 40.*

this Notion is now so industriously spread †; And both these Mr. *Cantrell* is pleased to quarrel with exceedingly, p. 107. That this new Conceit tends to divide Protestants amongst themselves, (which was the first Reason) more than any Doctrine that ever yet appeared in the World, is too plain to be denied. And can any Principle be more justly branded for Schismatical, than that which divides the Church of *England* from all other Protestant Churches in the World; then excludes all Protestant Dissenters: After that, casts out vast Numbers of their own Church Members, both Ministers and People, that had not Episcopal Baptism; who for many Years have enjoyed all Ordinances, and Privileges in it: And lastly, limits Salvation to a small Part of those that remain, who go under the Denomination of High-Church, who are the only good Christians, the Elect of God, in Mr. *Cantrell's* Account? By this Time the Flock of Christ will be but a very little one indeed; a very few in a literal Sense will enter into the Kingdom of Heaven. Now if this narrowing of the Church of Christ be not Schism, then the Divines of the Church of *England* were miserably mistaken. Bishop *Stillingfleet* observ'd * "That whatever confines, must also divide the Church; for by that Confinement, a Separation is made between the Party confin'd, and the other; which Separation must be made by the Party so limiting Christian Communion! And Archbishop *Tillotson* (Vol. 1. pag. 64.) says, "Our Saviour thought fit to frame his Parables with so remarkable a Byass to the charitable side, partly to instruct us to extend our Charity to all Christian Churches, and Professors of the Christian Religion, and our good Hopes concerning them, as far as with Reason we can; and partly to reprove the Uncharitableness of the Jews, who positively excluded all the Rest of Mankind besides themselves,

† Which I offer'd from an Anonymous Author, Disswative from Jacobinism, p. 13.

* Rational Account, &c, pag. 395.

" from all Hopes of Salvation: An odious Temper
 " which to the infinite Scandal of the Christian ~~Name~~
 " hath prevail'd upon some Christians to that notorious
 " Degree, as not only to shut out all the reformed Part
 " of the Western Church, almost equal in Number to
 " themselves, from all Hopes of Salvation, under the
 " Notion of Hereticks; but likewise to unchurch all
 " the other Churches of the Christian World, which
 " are of much greater extent and Number than them-
 " selves. So that the Roman Communion is plainly found
 " ded in Schism, i. e. in the most unchristian, and unchri-
 " stianable Opinion that can be, namely, that they are the only
 " true Church of Christ, out of which none can be saved
 " which was the very Schism of the Donatists. They insin-
 " uated that all such as come over to them, should be Re-
 " baptiz'd, as being no Christians. Now into this Error
 the Bishops (in their Declaration) say, the Rebaptizers
 are fallen: So that if these two late Bishops knew what
 Schism was, and if the Opinion of the present Bishops
 be to be regarded, Mr. Cantrell and Mr. Harris (the
 Anabaptists in the Church) are the Men that cause Divi-
 sions, that tear and rent the Church. These are the
 proper Schismatics; and to speak in Mr. Cantrell's
 Language, *Is it not a solemn Piece of Hypocrisy, to hear*
Man declaiming against Divisions in the Church, when at the
same Time he is a notorious Promoter of them? The Disser-
 ters will never be moved with his railing Charge of
 Schism against them; while he stands condemned for
 Schismatick, (and a Heretick too) by the Bishops of his
 own Church. Nay, by the Account which Mr. Cantrell
 himself gives* of Heresy, the Charge both of Heresy and
 Schism will unavoidably lie at his own Door; by Heresy
 is not only understood an Error in Faith, and Fundamentals
 of Religion, but very often also diversity of Opinion, advancing
 into Schism, to the Disturbance of the Peace of the Church.
 How exactly does this agree to the new Conceit of Rebaptiz-
 tion? Now if the Baptisms of Hereticks and Schismatics

* Pool's Synopsis, pag. 23. Marg.

ticks be Invalid, as Mr. Cantrell pretends, p. 53, 55. then so are all the Baptisms perform'd by Mr. Cantrell and Mr. Harris, who are both *Hereticks and Schismatics*.

The second Reason, as Mr. Cantrell represents it, of propagating this new Notion †, *Is to render the House of Hanover odious, and to serve the Pretender*. Now at this Mr. Cantrell is very much nettled, and says, 'tis both *false and villainous*; and will needs have it to reflect on the *far greater Part of the Clergy*: But why did Mr. Cantrell apply it to the Clergy at all? There was not one Word mentioned of them, either by me or the Author I quoted; and how comes it to pass, that Mr. Cantrell exclaims against this Usage of the Clergy, so bitterly? Who told him they were intended? May not a Notion be industriously spread by other People as well as Clergy-men? Besides, suppose this Passage to refer to the new *Anabaptist* Clergy, how can it be said this renders the *greater Part of the Clergy obnoxious to the present Government, and odious to the People*; unless the *far greater Part of the Clergy* have industriously spread that Notion; the direct contrary to which is certainly the Truth. So that I cannot but think that Mr. Cantrell does really render odious the Clergy, by insinuating that the *far greatest Part of them* maintain a Notion, and endeavour to propagate it, *which allows the Baptisms of the Gallican Church, in which the Pretender is educated; and invalidates the Baptisms of the Lutherans, by whom the Illustrious House of HANOVER were Baptiz'd*. Both my Lay-Answerer p. 5. and Mr. Cantrell p. 108. allow, that 'tis an *Odium cast upon that Family, to call their Christianity in Question*; and I confess I am altogether of the same Mind; but then who is it that casts this *Odium* upon them; those who believe as I do they had valid Baptism, tho' by Ministers who had no other than Presbyterian Ordination; or those who say that all such Baptisms are only Lay-Baptisms, and all so baptiz'd, are no Christians, as my Answerers do? Do they think to impose upon the Senses of Mankind, by perswading them, I cast

† Which I quoted from the Anonymous Author.

a Reproach on that Illustrious House ; when I believe their Baptisms to be as valid as any in *England* ; where, as my Answerers Notion obliges them to think them no Christians, which they own to be a Reproach upon them ?

I think there was Reason to suspect that this Notion was propagated *with a Design to cast this Odium upon the Protestant Princes on whom the Crown is entail'd by Act of Parliament*, since it was so warmly espoused, and so publicly maintain'd by *Dr. Hicks*, and was without doubt borrowed from the Notion of Episcopal Baptism conferring Immortality, which was broach'd by *Mr. Dodwell*, and 'tis notorious that the Nonjurors give into it.

And when 'tis considered how much *Mr. Cantrell* applauds these sort of Men, it gives vehement Suspicion of his falling in with them. Thus when he speaks of *Dr. Sacheverell*, who was Impeached for traducing the Revolution, for striking at her Majesty's Title, and undermining the Protestant Succession, 'tis in these Words, *pag. 10. Marg. That Reverend and Worthy Gentleman, to whom every Church-man owes the most grateful Acknowledgments.* When he mentions *Dr. Hicks*, 'tis in these Words, *That very Judicious, Learned Divine Dr. Hicks*, and yet he allows of no Church of *England* but amongst the Nonjurors: *Mr. Cantrell*, *Mr. Harris*, and all others, who have received Orders from Revolution Bishops, are according to him, Schismatics. He has published several popish Notions in Print ; particularly that of the Lawfulness of Prayers for the Dead ; but he is a Nonjuror, and that I suppose is to atone for all. When he speaks of *Mr. Lesly*, who wrote a Book to reconcile the Church of *England*, and the *Gallican Church* ; who is a Nonjuror, and is said to be one of the Pretender's Chaplains, and to have been lately with him ; then 'tis the learned *Mr. Lesly*, *pag. 44.* *Mr. Dodwell* another Nonjuror is call'd the most learned *Mr. Dodwell*, a Person of strict Piety and great Learning, *pag. 76.* and the Bishop of *Salisbury* is reprov'd for being very severe and highly uncharitable, in the Censure his Lordship pass'd upon

upon him. And his corrupting the Faith and Practice of the Church, his monstrous Errors, and denying the Immortality of the Soul, and putting immortalizing Virtue in Episcopal Baptisms, are excus'd with the soft Name of *Mistakes*, pag. 77. † *The Author of the Clergy-man's Vade Mecum*, another Nonjuror *, is call'd *the learned Author* pag. 122. Now what Judgment would any body form of Mr. Cantrell from hence? *When he speaks of the Bishops and the Low-Church (who are known to be hearty Friends to the Hanover Succession)* he sometimes severely reflects upon them, but never affords them a good Word: *But when he mentions those who strike at the Revolution, and those who refuse to take the Oaths to her Majesty, and are declared Friends to the Pretender,* then it is always with great Marks of Respect and Esteem.

But what puts this Matter past Suspicion, and confirms it as to Mr. Cantrell and Mr. Harris † is their omitting the Prayers on the *fifth of November last*, appointed to be used, "For the happy Arrival of his late Majesty" on this Day, for the Deliverance of our Church and "Nation: These were order'd, I conceive by the same Authority, and in the same Manner as all other Forms for particular Days of Thanksgiving and Fasting are. I see not how this *Vicar and Curate*, who read the other Prayers appointed for that Day, can vindicate their

* Mr. Milton, Mr. Baxter, and Mr. Robert Flemming, are falsely charg'd for asserting the same. He does not tell his Reader where to find Milton's Notion, but leaves him to turn over three or four Folios; and after all, I dare say, he'll meet with no such Thing, any more than in the Writings of the other two he refers to, which I have consulted, and do affirm they say nothing like what the Bishop of *Sarum* charg'd upon Mr. Dodwell: And with what Face can Mr. Cantrell tell the World, that Mr. Dodwell only asserted what they had also done, when they never asserted any such Thing? Nor can any Man in his Wits believe they ever did. What Regard is to be had to an Author, who thus scandalously trades in Falshood and Slander.

* If I am not misinform'd as to the Author,

† I am far from laying this to the Charge of the far greatest Part of the Clergy, or of many Thousand Clergy-men, as Mr. Cantrell misrepresents me.

Allegiance to her Majesty, and Duty to their Diocesan, or excuse themselves for being against the Lawfulness of the happy Revolution, and consequently Favourers of the Pretender, whereof this Action, I think, was sufficient Declaration; And if they be doubly *Perjured*, by neglecting to do what they have *sworn*, and approving what they have *abjured*, I cannot help it; let them see to that,

I Come now to vindicate my second Discourse, *Of the Unreasonableness of refusing Burial to Children baptiz'd by Dissenting Ministers*, pag. 14. And to reply to the Objections made against it.

First, I represented the Inconsistency of this Practice, in several Particulars.

1. *I shewed it to be inconsistent with the 68th Canon of the Church*, pag. 15. And because Mr. Cantrell charges me with being guilty of a very unfair Practice pag. 110. in concealing the former Part of the Canon; I'll therefore transcribe it, and see how it will favour his Practice. "No Minister shall refuse, or delay to Christen any Child according to the Book of Common-Prayer, that is brought to the Church to him upon Sundays and Holy Days to be Christened; Or to bury any Corps that is brought to the Church or Church-Yard, &c. And if he shall refuse to Christen the one, or to bury, the other, except the Party deceas'd were denounced Excommunicated, *Majori Excommunicatione*, &c. he shall be suspended from his Ministry, for three Months. Now does not every Body see at first Blush that the meaning of the Canon is, that those only are to be buried, who have been baptiz'd according to the Liturgy? This is the Interpretation which this quick-sighted Vicar is pleas'd to put upon the Words. But can any Body living see this besides himself? Can it be thought that Canon excluded all from Burial that have not received Episcopal Baptism, when the Rubrick from the Reformation to that Time, which was above 50 Years, allowed the Ministration of Lay-Baptism? What Ground is there from the Words for this forced Interpretation?

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Can any Thing in the World be more foreign; or could Words be more fully express'd to the contrary? Does not the Canon make it penal for a Minister to refuse to Christen any Child, or to bury any Corps? Not any Corps only which had been Episcopally Baptiz'd; there's no Connection at all here betwixt Baptizing and Burying: But if any Corps whatsoever be refused (provided convenient Warning be given) the Minister is liable to three Months Suspension, *except the Party deceased were denounced Excommunicated, with the greater Excommunication*: Not except the Party was not Episcopally Baptiz'd; there is no such Exception in the Canon, not a Word that can be fairly construed that Way. The 68th does indeed require Curates to bury all that are not denounced Excommunicated, *Excommunicatione Majori* †; This Mr. Cantrell also allows p. 115. which contradicts what he said p. 111. and is a clear Concession that the Children of Dissenters ought by this Canon to be buried with the Service of the Church.

The Rubrick indeed before the Burial-Office says, "here is to be noted, that the Office ensuing is not to be used, for any that die unbaptized. *This one Observation*, says my Lay-Answerer p. 26. *over-throws all I said in eight Pages*. Now 'tis undeniably every Man's Duty (as he adds) *who think 'em not validly baptiz'd to refuse burying them*. But let it be observed that there's not any Rule, or Direction, in the Articles, Canons or Rubricks, for Ministers to enquire how, or by whom the deceased Person was baptized. The Bishop of St. Asaph * says, "All the Inhabitants of the Parish are supposed to be baptiz'd, but Quakers and Anabaptists.

But farther, I would ask, is there no difference betwixt being unbaptiz'd and being baptiz'd in the right Element, and with these Words of Institution? Mr. Cantrell indeed says, p. 112. *that those who have not Episcopal Baptism, are not in the Sense of the Church baptiz'd at*

† Author of the Clergy-man's Vade Mecum, Part 1. p. 9.

* Charge, p. 36. 310.

all ; and pretends to have prov'd it from the *Practice of ordaining the French Ministers, &c.* What he means by this I know not ; for I never heard, nor he neither I dare say, of any one *French Minister* who was requir'd to be Episcopally Baptized, before he was ordain'd, which seems to be the Meaning of his Words. However I have shewn, I think, that this is not the Sense of the Church. Nay, is it not evident by her Practice of burying Dissenters of all Ages, which has been constant, and uninterrupted till very lately, by a few Innovators, that she owns them to be baptiz'd ? For otherwise, as Mr. Cantrell says, *they have been guilty of a very absurd Practice, in reading the Burial Office over such, who were never made Members of Christ.* What tho' two indiscreet Zealots in the last Reign (which he cannot mention without a scandalous Reflection) may be nam'd in two Counties, who have acted contrary ? and what tho' Mr. Cantrell and Mr. Harris in this Town, have made a contrary Agreement with a few others ; it does not therefore follow that this is an Agreement of all the Clergy of the County, as he falsely insinuates. Nor does it justify Mr. Cantrell and Mr. Harris, or excuse them from Acting contrary to the Canon, and deserving a Suspension.

2. I shewed this Practice to be inconsistent with the Practice of the dignified Clergy in London, and most Places in the Kingdom ; p. 16. which Mr. Cantrell does not think fit to refute. But 'tis below this Vicar and Curate to follow the Example of the dignified Clergy, and the far greater Number of their Brethren ; *they are guilty of a corrupt Practice, contrary to the fix'd establish'd Law, and not to be imitated ; but the Examples of these Gentlemen are to be followed, their Practice is agreeable to the Rubricks and Canon, p. 113. Letter, p. 7.* O ! how happy is the present Age that has produc'd two such great Men, as Mr. Cantrell and Mr. Harris, to explain the Canons, and to rectify the Mistakes which their Fathers and Brethren all over the Kingdom had ignorantly run into, so many Years together, and to set them an Example of Canonical Obedience.

The Clergy-men that buried Mr. Dryden, and Mr. St. Evremont (two Papists) Mr. Cantrell says, p. 151. did doubtless believe that they had been truly baptized, and were under no Obligation to make enquiry concerning their Baptism; tho' they knew very well that the Baptisms of Lay-Persons, and even Midwives, is commonly practis'd and allow'd of in the Romish Church. And what Obligation I wonder is Mr. Cantrell or Mr. Harris under to enquire of the Baptism of Dissenters Children? Why may not they charitably hope they have been truly baptized, especially in Towns where there are so many Parishes, and so many Ministers as in Derby?

The Author of the Clergy-man's Vade Mecum, part 1st. p. 150. tells us, that by 3. Ja. 1. c. 5. "it's declared that every Papist convicted shall be reputed to all Intents, and Purposes, as a Person excommunicated, until he conform; and yet he must be buried in Church or Church-Yard, according to the Laws Ecclesiastical, under 20 l. Penalty. Superstitious, Idolatrous, Schismatical Papists, who by Law are to be looked upon as excommunicated Persons, and who differ from the Church of *England* *into* *Caelo*, must be buried by her Ministers: But Protestant Dissenters, who hold all the Doctrinal Articles of the Church, and only differ from it in Point of Church Government, and Discipline, must be rejected! Besides the gross Errors, and Idolatries the Romish Church is infected withal, for which the Word of God excludes them the Kingdom of Heaven; and of which our Fore-fathers were so sensible, that they chose rather to suffer Martyrdom, than to be of that monstrous Religion; Besides these Things; the Papists are so barbarous, and inhumane, even to the *English* Gentlemen, that they deny Burial in their Churches, or Church-yards, to such as die in their Countries; and suffer them to rot above Ground, or cast them into Ditches without any Service read over them, as if they were no better than Dogs, nay worse, and have treated them accordingly, halling their dead Bodies about the Streets, calling them damn'd Hereticks!

ticks ! 'Tis then a very strange Thing that in *England* they should be so honourably interred with the Service of the Church, and yet the same Favour must be denied to Dissenters, who are of the same Religion. What Harm would there be to read the Office over a Dissenter ? What Prejudice is there to the Faith or Principles of the Church. 'Tis but an Act of Civility, Humanity, and Decency in which the Curate ventures nothing : And if Mr. Cantrell's Conscience will not allow him to call an Unepiscopally Baptized Person a *dear Brother*, and to bury him in *sure and certain Hope* ; with what Assurance could he do it to a Papist, who perhaps died kissing an Image, and praying to a Saint, and it may be was baptiz'd by a Midwife ?

The right Reverend Dr. *Hough*, Bishop of the Diocese declar'd at his last Visitation here, that the Baptism of Dissenters were sure as valid as those of Papists ; and that they ought as much to be buried with the Burial Office. This Mr. *Cantrell* does not pretend to contradict : But he says, *I conceal Part of the Discourse, which was betwixt his Lordship and his Clergy*. Who inform'd me of what pass'd at that Interview, is no Matter to Mr. *Cantrell*, but I assure him they were no Clergymen, and therefore he might have spar'd the reproachful Name of false Brethren. I do likewise assure him that I do not conceal any Thing material of what came to my Knowledge about that Affair. I never heard what he says his Lordship was pleas'd to declare, till I saw it in his Book ; and no Wonder, when others who were present heard nothing of it : However his Lordship by this Declaration did not invalidate Lay-Baptism, that tho' we should be meer Lay-men, yet our Baptism may be valid. But be that as it will, I must tell Mr. *Cantrell* what I have farther heard of that Conference since, lest I should again be reprov'd for a *disingenious Relation*. And two Remarkables are come to my Knowledge which I heard not of before. A Parish Officer told me that as he was attending the Business of his Place, he

heard his Lordship say to Mr. *Cantrell*, Let me hear no more of this, that was (as he said) of refusing to bury the Children of Dissenters. And an Officer now in her Majesty's Revenue in this Town told me, that he heard one or more of Mr. *Cantrell*'s Friends say, (and from him I suppose they must have it) that his Lordship was indeed at first of Opinion that the Clergy ought to bury the Children of Dissenters, but after Mr. *Cantrell* had discours'd with his Lordship, he brought him to be of his Mind. I shall leave the Reader to make his own Observations on these notable Passages with Reference to this Conference.

I proceed to consider the Project form'd at the Arch-Deacon's Visitation, which is mentioned in the same Page, to engage the Clergy in an Agreement to act against the declared Sense of their Diocesan. Mr. *Cantrell* and Mr. *Harris*, as I have been told, drew up the Agreement for the Clergy to sign, which was rejected by some, condemn'd by others, consented to but by a few junior Clergy-men, but sign'd by none, as Mr. *Cantrell* owns p. 117. for this Reason, because *the Clergy could depend upon each others solemn Promises*. Why then I wonder was any Paper drawn up at all? Mr. *Cantrell* would fain evade this, he shuffles and quibbles, brings in his *perhaps* and his *may-be's*, but has not the face (O wonderful Modesty!) to deny any Part of it: And how then have I *misrepresented all that Transaction*? as he pretends p. 117. He owns there was such an Agreement made, and that is the chief Thing I intended to prove: But he attempts to persuade his Reader in this Place, "that I had threatned the Clergy in a Speech made to my Congregation, if my Hearers lie not, with a Prosecution for their refusal of the Burial-Office; and would have it believ'd that the Agreement was, if any Clergyman should suffer in this Respect, the Cause should be vindicated That what relates to me in this Matter is a Lie, is most certain; and if none of my Hearers told Mr. *Cantrell* so, it must be fathered some where else. And if this was agreed, yet it was

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founded.

founded upon that previous Agreement which I mentioned, as he exprefly owns, *Pref. p. 6.* But it ferves a De-
 fign to exprefs himfelf ambiguoufly as to the Time of, and the Perſons concern'd in, this Agreement; if it was before the Epifcopal Viſitation, why did not he and Mr. *Harris* immediately quit it, upon the Opinion of their Dioceſan; as ſome of the more Aged, Learned and Prudent of the Clergy, I am told, did? If it was not till afterwards, what an intolerable Affront was it to their Biſhop, if not a Violation of their Oath to him, to engage his Clergy in a direct Oppofition to his Orders? Who were concern'd in this Mr. *Cantrell* has thought fit to conceal; but though he would have it thought that there are great Numbers of 'em *p. 6.* 'tis much if there were ſo many ſenior Miniſters as Mr. *Cantrell* would intimate, that he has not oblig'd the World with a Catalogue of them. After all, I doubt not but it will be found that there are but very few, and moſt of them Young Miniſters too (tho' Seniors it may be to theſe young Gentlemen) who came into this Combination.

Mr. *Cantrell* is very angry with the Perſon from whom I had my Information, and is pleas'd twice to call him my *Spy*, then *false Brother*; after that to caſt upon him odious Reflections of Inſincerity, of *contradicting his Subſcription, and the Doctrine of the Church*; of *Oppofition to his own Order, and being a Well-wiſher to the worſt of Schiſmatics*, *p. 117.* Now I do aſſure him, if I can gueſs at the Perſon he makes ſo free with, I never had the leaſt Information from him about it. And is it not a moſt abuſive Thing to vilify a worthy Clergyman of an unſpotted Reputation, upon a groundleſs Jealouſy? But this is according to his wonted Charity and good Manners, and is but what he does to the Biſhops themſelves, and therefore a Fellow-Prefbyter, tho' his Senior, and every way his Superior, can expect no better Treatment, if he fall under the Gentleman's Diſpleaſure, tho' he has not given the leaſt Occaſion of Offence. 'Tis a ſhrewd Sign Mr. *Cantrell*, and the Perſons in agreement with

with him, were about some worthy Business, when upon the Presence of a Brother, they *thought it prudential* to drop their Discourse for fear of my receiving Intelligence. Does Mr. Cantrell think that the Clergy are so tenacious, that they don't now and then drop a Word or two of their Proceedings to a Friend, without being in the base Employment of *Spies*? And that way it was I receiv'd my first Account, and not directly from any Clergyman whatsoever; which I mention to clear the whole Body of them from Mr. Cantrell's foul Imputation. Does not Mr. Cantrell now blush to think how he has traduced some one of his own Order, without any Foundation? I hope he will ask his Pardon for the Injury he has done him, as publickly as he has aspers'd him.

3. *I represented the refusing Burial to Dissenters Children, as inconsistent with their own Practice.*

1. *With their own former Practice in the like Case, pag. 17.* which Mr. Cantrell denies not, only pretends he can shew Reasons for this Alteration, but does not mention any.

2. *I said 'tis inconsistent with respect to Dissenting Parents, whom they refuse not to bury.* All the Answer this Particular receiv'd is, "That he believes I am guilty of a downright Falshood; and he challenges me to produce one Clergyman concern'd in this Agreement, that has read the Burial-Office over any Dissenting Parent, whom they knew had never received true Baptism, pag. 119. Now had he obliged us with the Names of the Clergy concern'd in this Antiepis-copal Agreement, I could better have told him who they were that had buried Adult Dissenters; but since he has cautiously declin'd that, I can tell him that several Dissenters have been buried in *this Town* since that Time: And since he is for Challenging, I challenge him to mention the Name of any one Minister in *Derby*, that ever refused to bury any one Adult Dissenter: I profess I never knew of any such Instance this fifteen Years, nor ever heard of any such before. If the Clergy did

not know they had been Episcopally Baptiz'd, they knew they were Dissenters, and might have known how they were Baptiz'd too, if they had taken as much Pains to inform themselves, as of the Baptisms of Children.

3. *I shew'd their Refusal to be inconsistent with their Admission of the Dissenters to the Sacrament of the Lord's Supper, p. 18. Here Mr. Cantrell is pleased to challenge me again, p. 119. to instance in any one of the Clergy, who since this Agreement have knowingly and wilfully admitted unbaptiz'd Dissenters to the Sacrament. And here I again challenge him to give me an instance of any one Clergyman in Derby, that refus'd any Dissenter that offer'd himself to the Sacrament, either before or since their Agreement. What he means by knowingly and wilfully, I can't say; but this I am sure of, that many Dissenters, and others too who might justly be suspected to be Unepiscopally Baptiz'd, have been frequently admitted in every Parish in Town, and I doubt not still are. I have known Dissenting Ministers, not long ago, admitted to the Communion of the Church in more Parishes than one of this Town, without the least Scruple, by Ministers whom neither Mr. Cantrell nor Mr. Harris (as vain as they are) will pretend to be of meaner Capacities than themselves.*

Mr. Cantrell, when ask'd by his Diocesan whether it was not as reasonable to bury Children who had not Episcopal Baptism, as to give the Sacrament to such; and being press'd by his Lordship to tell him whether he had never given the Sacrament to the Reverend Mr. Labouneille, to whom he was Curate, confess'd that he had; And did he not know that this worthy Confessor had no other than Presbyterian Baptism? Did he not know he was a French Refugee? And does he not own in his Book, that the French Protestant Churches had no Diocesan Bishops amongst them? This therefore he could not be ignorant of. His admitting his Patron to the Communion more than once, could not be the effect of Surprise: Nor was there the least Room for a charitable Presumption, that he had been before baptiz'd according to the prescribed

prescribed Rule of the Church; I can't therefore but conclude that Mr. Cantrell himself is an Instance of having done this knowingly and wilfully: And then according to himself, (Pag. 93. 94.) It was very absurd, and incompatible with the Constitution of the Church. And in his own Words, I can't see how he can answer it to God or Man, or expect the Satisfaction of his own Conscience.

Mr. Hurris † thanks God he has never knowingly given Burial to Persons not Episcopally Baptiz'd, nor administred the Blessed Sacrament to such in his whole Life.

What an intollerable Burthen do these Gentlemen make Conformity to be? What Load do they lay upon their own Shoulders? They're oblig'd by their Oath of Canonical Obedience, to receive all in their Parishes above Sixteen, to the Communion at Easter, by Canon 112. And though Dissenters are not expressly nam'd in the Canon, yet there are these Words, *All Parishioners, as well Men as Women, which are of the Age of sixteen Years;* and don't these include Dissenters as well as others? What sincerity therefore is there or addition to the Canon, in putting those Words in a Parenthesis? Which is a Charge Mr. Cantrell would fix upon me Pag 120, 121. He owns in the last of these Pages, *'That all Persons above the Age of sixteen Years, are required to receive the Sacrament of the Lord's Supper at Easter, by the 112th Canon, upon Penalty of Presentment.* My Lay-Answerer Pag. 9. interprets this Canon, *'That all Persons in the Parish are to be presented for neglecting the Sacrament, as well as the Dissenters:* And thence infers, *'That by the same Argument, the Church looks on Dissenters as Christians, she looks on Quakers, Jews and Mahometans to be such.* Now nothing can be more forc'd, and perverted than this: For though all in the Parish who come not to the Sacrament, are, 'tis true, to be presented, yet not for neglecting the Sacrament, Quakers, Jews, and Mahometans are presented as not being Christians, not as refusing to come to the Sacrament: The Church disowns their

† Letter, p. 6, 7.

having any Right to that Ordinance, and would not allow them to come, should they offer themselves. No was there ever any such Thing heard of, as any such who are out of the Pale of the Church being excommunicated, and laid in Goal for not coming, as many Protestant Dissenters have been; so that it's plain from Mr. Cantrell's Words and from the constant Practice of the Church, that this Canon did oblige Dissenters to come once a Year at least to the Lord's Supper. And is not the Minister of the Parish required then to admit 'em to it? It would be the hardest Thing in the World for them to be obliged upon Pain of Presentment to come; and to be punished, excommunicated, and laid in Goal, if they did not come; and yet Ministers not to admit 'em when they did come. what an Imputation of Cruelty does this cast upon the Church? what a Snare have these Clergy-men brought themselves into. If they refuse to admit an Unepiscopally Baptized Person, who offers himself to the Communion at *Easter*, they act contrary to the Canon, break their Oath of canonical Obedience; and are liable to a Prosecution from the Persons refused: Especially if they be such who are required to receive the Lord's Supper, to qualify them for any Place in the Government, to which her Majesty had prefer'd them, tho' some of the highest Posts in the Kingdom; from the Enjoyment of which the Clergy may debar them, by denying them the Sacrament. And if they receive them, 'tis pretended to be *very absurd, and incompatible with the Constitution of the Church*; so that let the Clergy take which way they will (according to these Reverend Brethren). they act against the Rules of the Church, and their own solemn Obligations, and neither way can answer it to God, or Man, or their own Consciences.

Mr. Harris accounts giving the Sacrament to Unepiscopally Baptized Persons, to be giving Childrens Bread to Dogs. * It is he says, 'A Prostitution of the holy Mystery, for which they must be severely accountable

* Letter, p. 7.

Lord. By which he shews indeed 'tis his Opinion, that Persons so baptized ought not to be admitted to the Sacrament, tho' I doubt not but the contrary has been, and still is his Practice. But there is another Thing that I fancy he was not aware of, which this Passage discovers to us, viz. that he drops a very material Point, which my Lay-Answerer and Mr. Cantrell contended for and falls in with Dr. Hicks's Notion, that an Unepiscopally Baptiz'd Person can't be made a Priest: No Orders or Commission can make him so. In Mr. Harris's Account, *he is not in covenant with Christ*, and so not qualified to receive the Sacrament himself; in taking it himself, *he gives the Childrens Bread to a Dog*: And yet the Rubrick in the Communion Office requires expressly, "That the Minister receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons in like manner (if any be present) and after that to the People. Now can he administer the Lord's Supper to Bishops, to Clergy, and Laity, who is incapable of receiving it himself, and yet is obliged to do it, before he can give to them? At this rate he may be a Priest in the Church, and yet never in his whole Life administer the Lord's Supper (according to the Constitution of the Church) which is so great a Part in the Priests Office, because he is not to give it to others till he has received himself: and this he's utterly incapable of, being, according to my Answerers, never enter'd into the Church by Baptism.

I can't leave this Page without taking Notice of one Thing more, viz. That Mr. Cantrell seems to be disgusted, that I stile him and Mr. Harris *Modern Divines*: and thence takes occasion to assert, that I had not *University Education*; And I suppose would intimate thereby, that the Dissenting Ministers were not brought up with Accademical Learning. As to the Phrase, *modern Divines*, I thought I might well enough use it to these gentlemen, both with respect to their Youth, and as touching a Modern Notion, contrary to the Opinion of

of the ancient Fathers of the Church. But if Mr. Cantrell thought it a Term of Reproach to himself, why does he use it to the venerable Bishops of *Sarum* and *Oxford*? pag. 6. Was it not as allowable in me to call him an *Mr. Harris modern Divines*; as Mr. Cantrell to call those worthy Prelates *two modern Fathers*? And if it was a *Flea* in me at the Clergy, it could be no less in him at the Lordships.

As to his Reflection, should I answer him in his own Language in this Page, I should say, *Our Author's guilty of a down-right Falshood*. For whether Mr. Cantrell knows it or not, I commenc'd Master of Arts in 1693. which was, according to the Account he gives of his own Age, p. 98. when he was about eight Years and five Months Old and it may be being a forward Child might by that Time be in *Sententia* or *Corderius*. Nor do I know any one of my Brethren but what have been bred up both with School and University Learning, before they entred upon the Ministry: And are ready to give an Account of their Knowledge of the Scriptures, their Skill in Antiquity, the learned Sciences and Languages, when there's a proper Occasion.

How Mr. Cantrell knows what Divinity I read at the University, I cannot tell. Who told *this Gentleman*, to use his own Words, p. 97. that I read *Wollebius*, or *Pareus*? (I am sure I did not *Milton* or *Toland*.) Who whisper'd such a Secret as this in his Ear? But I can tell him what it's likely (as he says in anothe Place) he would be glad to have a Secret, That it is probable he read no Divinity at all, at the University. The Bishop of *Sarum*, in what this Vicar deridingly calls his famous mournful Preface, p. 69. lets the World know, pag. 3, 4. " That the much greater Part of those who come to be " ordain'd, are Ignorant to a Degree not to be apprehended by those who are not obliged to know it. " They are the greatest Strangers to the plainest Parts " of the Scriptures, which they say in excuse of their " Ignorance, that their Tutors in the Universities never " mention the reading of to them; so that they can " give

“ no Account, or at least a very imperfect one of the
 “ Contents even of the Gospels. Those who have read
 “ some few Books, yet never seem to have read the
 “ Scriptures. Many cannot give a tolerable Account
 “ even of the Catechism it self, how short and plain so-
 “ ever. They cry, and think it a sad Disgrace to be
 “ deny'd Orders, though the Ignorance of some is such,
 “ that in a well regulated State of Things, they would
 “ appear not knowing enough to be admitted to the
 “ Holy Sacrament.

“ The Case is not much better in many who having
 “ got into Orders come for Institution, and can't
 “ make it appear that they have read the Scriptures,
 “ or any good Book since they were ordain'd. And
 “ they think it a great Hardship if they're told,
 “ they must know the Scriptures, and the Body
 “ of Divinity better, before they can be trusted
 “ with the Care of Souls.----- What are we like to
 “ grow to ?----- When so gross an Ignorance in the
 “ Fundamentals of Religion has spread it self so much
 “ amongst those who ought to teach Others, and yet
 “ need that one teach them the first Principles of the
 “ Oracles of God.

I shall make no other Remark from hence but this ;
 That Mr. *Cantrell* might well have spar'd his insinuated
 Reflexion upon Dissenting Ministers *Skill in Divinity* :
 And had very little Reason to boast of the *Honour and*
Happiness of an University Education, which it seems he
 might have, and yet not be acquainted so much as with
 the Holy Scriptures.

4 I shew'd, (Pag. 19.) *That refusing to bury the Chil-*
dren of Dissenters was inconsistent with the Clergy's Practice
of burying the most notoriously Profane and Atheistical, ac-
knowledging “ God's great Mercy in taking to himself
 “ the Soul of their dear Brother, committing his Body
 “ to the Ground in sure and certain Hope of the Re-
 “ surrection to eternal Life. ” In this single Period
 Mr. *Cantrell* says, (P. 123.) “ There's at once a very
 “ uncharitable, scandalous, and false Construction put
 “ upon

“ upon the Words of the Burial Office. ” Now, for my Life, I cannot see any one of these. The Fact is notorious, that the vilest Persons are buried with the Service of the Church : The Clergy have obliged themselves to it by a solemn Declaration : And where is the *Uncharitableness* or *Scandalousness* of barely reciting the Words which they read over every Corps they bury ? Nor could I possibly put any *false Construction* upon them, because I put no Construction upon them at all. Let the Reader judge now whether Mr. Cantrell or I are guilty of *Uncharitableness*, *Scandalousness* and *Falseness* in this Instance. If Mr. Cantrell can satisfy himself with the lax Interpretation he has put upon the Words in the Burial Office, I envy him not : Only am glad I'm not under any Obligation to understand them in such a strained Sense. And if he has so construed them, that he can without Scruple read them over an Apostate from Christianity, an Atheist, an Idolatrous Papist, or a profane impenitent Sinner ; he is certainly very squeamish if he cannot as well do it over an innocent Babe that has had Presbyterian Baptism. Might not such a one be as well called a *dear Brother*, as any of the other ? Is there not as much Hope of his Happiness ? Cannot he have that *Degree of Hope* for them, which he says, (Pag. 125.) *is next to Despair* ?

I came in the 19th Page to shew,

Secondly, *The Insignificancy of this Threatning not to bury Dissenters Children.* Mr. Cantrell agrees with me, Pag. 126. *That the Refusal does neither good nor harm to the Child ; but 'tis design'd* (he says) *as a Punishment to the obstinate wicked Parents, who reject Baptism.* For my part, I cannot see how it is any more Punishment to the living Parents, than to the dead Children : What Prejudice is it to them ? What Injury do they sustain by it ? In what respect do they suffer ? It can be only in their Imagination : Children must be put into the Ground when they are dead ; and can it be any Punishment to the Parents, that the Service of the Church is not read over them ? But if it be a *Punishment*, it is for their be-
ing

ing Dissenters ; and how Mr. Cantrell will excuse that from Persecution and Revenge, I see not. Whether that be any Punishment or no, he is resolved to punish them in Words, if ill Language and Falshood will do it : And therefore all the Parents who have not their Children Episcopally Baptized, are in an unchristian manner called *Obstinate and Wicked*, and are most wrongfully charg'd with *rejecting Baptism* : Whereas it is well known, that they are very careful to procure it.

Mr. Cantrell says (Pag. 126.) that in my 29th Page I say, " Some Men have suppos'd, that the relative Holiness of Ground can make a dead Child holy." Now this is a Misrepresentation ; what I said is, *That some have suppos'd there is a relative Holiness in Ground ; and therefore the Words (as some Men have suppos'd) are within a Parenthesis. I never imagin'd any of the Clergy to be so weak, as to believe that holy Ground can in the least add to the Child's Happiness ; nor endeavour'd to persuade the World of any such Thing. I utterly disown the laying any such Thing to their Charge. All I spoke of was, the relative Holiness of Ground (as some Men have suppos'd.)* This Mr. Cantrell labours to prove, but being what I am no way concern'd in, I shall not trouble my self or Reader with it.

Nor do I think it worth while to enter into a particular Discussion of his Account of *Funeral Rites*, which he shows so much Ostentation in. But his Charge upon me of designing to *render the Church odious*, Pag. 129. I can't but take Notice of, as very uncharitable and unjust : Since nothing can be more plain than that I designedly set my self to clear the Church from any Reflexion that might be cast upon it in this Matter : And therefore when I had mentioned the *Papists maintaining the Lawfulness of Prayers for the Dead, and urging the Practice of it ;* I purposely, to prevent any Mistake, and to clear the Church from any Suspicion of this Popish Notion, and Practice in the Burial Office, inserted this Clause [though I grant there is no such Thing in the Burial Office.] Now it is very hard that Mr. Cantrell

should charge me with *designing to reflect upon the Church*, when I design'd the very contrary. And if he would know the Reason *why I mention'd praying for the Dead at all*; he need only look to the very next Passage, and he may observe it was occasion'd by the Book which Dr. Hicks had prefac'd, "Wherein Prayers for the Dead are said to be acceptable to God, as being the Fruits of our ardent Charity, and are useful to them, Pag. 107. I never hinted this to be the Opinion of the Church, only said, *that some of no small Figure in the Church fell in with the Papists herein*; and this I do aver to be true, if the Author of that Book (who Mr. Cantrell says was the learned Dr. Grabe) and the Prefacer Dr. Hicks, be allow'd to be Men of Note in the Church, which Mr. Cantrell I believe will not deny. The Author's Words already quoted are sufficient to shew his Mind. The Prefacer, Pag. 16. says, "It were much to be wish'd that in those Churches where it is still kept up, (*i. e.* the Catholick Practice of Prayers for the Dead, pag. 15.) it were perfectly reformed according to the Primitive Model, from all Superstitions and Abuses of every kind; and that in those where for the sake of these it hath been removed out of the Publick Service, it might be restor'd again in its first Integrity, according to the best and most ancient Forms we have extant." Now let the Reader judge what Ground Mr. Cantrell had *solemnly to believe my Assertion to be false*, or unjustly to charge me with a gross Calumny, pag. 131.

Mr. Cantrell says, (pag. 131.) *'Tis known I mean Mr. Harris by that Passage in my 21st Page.* "'Tis said that a certain Curate being sent to, to bury the Child of a Dissenter in his Parish; wrote him Word, that for the Good of his Child he would bury it, if some mention'd Conditions were complied with." And Mr. Harris (in his Letter, pag. 56.) looks upon himself to be the Person meant. "And that it relates to his refusing Burial to Samuel Pegg's Child of *Normanton*, in his Parish." Mr. Cantrell says, *this is a Slander upon Mr. Harris,*

Harris, and a Hear-say Story. Mr. Harris himself says, his a scandalous Hear-say. I think my self therefore oblig'd to give the World an Account of this Matter from the Father, and the Aunt of the Child, in a Copy of a Paper which I have by me, sign'd with both their Hands.

" In February last, Samuel Pegg of Normanton, by Derby, applied himself to Mr. Harris, Curate of the Place, to bury his Child; who made not the least Scruple in promising to do it the next Day, which was the intended Time for the Funeral: But instead of going to do his Office at the Time appointed, he sent over one William Knight, a Cooper in St. Peter's Parish, Derby, with an unsealed Letter directed to Samuel Pegg, and a Paper inclosed in it.

The Letter was to this Purpose:

" That when he promis'd to bury his Child, he had forgot that it had no other than Mock-Baptism, and therefore he could not consent to bury it, unless he and his Wife would sign the enclos'd Paper before the Bearer, and two other Witnesses whom he should name; and then for the Good of the Child he would bury it. At the Reading of which Words, Mr. Pegg was startled, and immediately said in the Presence of the Bearer, and several of his own Family, *This is Popery*, for my Child is dead, and what Good can his burying of it do that?

The enclos'd Paper was to this Effect:

" That Samuel Pegg and his Wife should promise that all their Children should be baptiz'd again by Mr. Harris, or some other Minister of the Church of England; and that all the Children they should have for the future, should also be so Baptiz'd.

" These unreasonable Conditions Mr. Pegg and his Wife absolutely refusing to comply with, Mr. Harris would not bury the Child. And sent the Clerk of St. Peter's with Orders (as we were told by those to whom he said it) not to permit any Grave to be made in the Church or Church-Yard, and if any should

" happen

" happen to be made, to fill it up, and not suffer the
 " Child to be Interr'd in either : And in his Master
 " Name to forbid any Clergy-man from reading the
 " Service of the Church over it. Mr. Pegg being at that
 " Time Church-Warden, caus'd a Grave to be made
 " in the Chancel, (which did not belong to the Curate
 " and attended with his Friends and Neighbours, caus'd
 " the Child to be buried there : Himself saying, the
 " Lord gave, and the Lord hath taken away, blessed be the
 " Name of the Lord ; to which the Clerk said, Amen.
 " The Messenger by Threatning, Swearing and a ve-
 " ry rude Behaviour, offering a sort of Violence to
 " Mrs. Ward, Mrs. Pegg's Sister, who had the Paper
 " in her Custody, declaring, he would not leave the
 " House till he had them again, pretending the express
 " Orders of Mr. Harris to take them back with him
 " and that Trouble would come on it, if they were
 " not deliver'd, did by a kind of Force get them into
 " his Hands again, it being an unseasonable Time to
 " contend long with him : So that Mr. Pegg has 'em not
 " to produce, but both the Messenger and the Clerk
 " know the Truth of the several Parts of this Relat-
 " ion ; tho' being Mr. Harris's Agents, perhaps may be
 " unwilling or afraid to declare it. However, this is
 " true Account, which, if there be occasion, we are
 " ready to testify upon Oath, as we do now Witness
 " it under our Hands,

Feb. 3.

1713-14

Rebekah Ward

Samuel Pegg.

I have seen the Papers, which are lodged in the
 Hands of Mr. Hodges, attested to be true Copies, by
 three Witnesses ; and the most material difference be-
 twixt that Account and this, is, that Mr. Harris says
This I design purely for your and your Childrens Good, where
 as 'tis affirm'd here, that in the Original Letter sent to
 Samuel Pegg, it was *for the Good of his Child*, which is the
 Variation but of one Syllable. Let the Circumstance
 on both sides be well consider'd by the Reader, and

then let him judge, whether he will believe Mr. Harris upon his Word, or Samuel Pegg and his Sister, who say they are ready to assert it upon Oath, whether the disputed Passage be true or false? Yet every Body may see, I had sufficient Authority for the Publishing it.

In the Conclusion of my Paper, (pag. 21, 22.) I offered my Advice to my Congregation, "Not to desert the Dissenting Interest, upon the Account of the impotent Menaces, and insignificant Threats, of not having their Children buried with the Service of the Church. This is a Doctrine, Mr. Cantrell says (pag. 31.) which I have frequently inculcated. If he means an earnest Exhortation to my Followers to continue steadfast in their Error, 'tis *absolutely false*. That I have exhorted them to hold fast their Profession of the Faith (of the Christian and Protestant Faith) without wavering, is *very true*; and a very necessary Doctrine I take it to be. But then that "I have insisted much upon the Point of Persecution, since her Majesty has made Choice of so excellent a Ministry, (or at any other Time) is *false again*. Two Falsehoods for one Truth, but you must excuse him, 'tis his Custom, and he cannot help it.

All my Answerers find very much Fault with the short Expression, (pag. 22.) *That the Child of a Christian Parent, is a Christian as soon as it is born*. My Lay-Answerer says (pag. 20.) "It is really the most unguarded Expression he ever saw from a Christian Pen. And 'tis inconsistent with my self, and with Truth. Mr. Harris calls it an astonishing Assertion †. And Mr. Cantrell * says, "It is an Assertion so strange, so prodigious, so full of appearing Contradiction to the Divine Institution of Baptism, that it is most astonishing to hear or to read it." Here is a very heavy Charge indeed! Sure there is something very monstrous, very destructive to the Foundations of Religion, and very dangerous to the Souls of Men, in this Pas-

† Let. p. 7.

* Pref. p. 7.

sage which is thus exclaimed against. Let us therefore examine this pernicious Principle. That it's not inconsistent with any Thing I laid down, I am very certain. And since Mr. Cantrell says, (pag. 133.) that "Since I did not illustrate this Proposition from Scripture, or Antiquity, it is a plain Evidence it has no Foundation." I'll therefore make it appear that this is a Truth, consistent with Scripture and Antiquity: Not inconsistent with any Christian Doctrine, or with Christian Writers.

I own that the Child of a Christian Parent before Baptism, is not a compleat Christian: It's not initiated in the Christian Church, nor enrolled among the Number of the Faithful: It has not the Seal of the Covenant applied to it. It is not so perfect a Christian in so strict a Sense, till it has receiv'd the Christian Badge by Baptism: And yet I think it may properly enough be said to be a Christian before that too.

Mr. Cantrell (pag. 133.) puts two very grave Questions, "Can a Child be said to be a believing Christian that is not capable of believing any thing at all? O wonderful Enquiry! And again, "Can it be said to be a baptized Christian, that was never baptized at all?" Just as if I should ask, could Mr. Cantrell be said to be of the Belief of the Church of England, before he was capable of believing any thing at all? Could his Name be said to be Henry, before he had any Name given him at all? Would not he call this impertinent Trifling in me? And what are the parallel Questions in him?

But he asks, *In what Sense then does he understand the Word Christian?* To satisfy his Curiosity I'll inform him that I understand it in a Scripture Sense, A Disciple of Christ: A federal Christian: One in Covenant with God: One that is within the Pale of the Church: One that has a Right, on the Parents Account, to have the Christian Covenant sealed to it: Such a Christian is the Child of a Christian Parent, as soon as it is born. It's in the Christian Covenant before Baptism, and before

longs to Christ, tho' the Administration of that Ordinance is its visible admission into the Christian Society. Were not Christians Children in Covenant before Baptism, they could have no right to Baptism, which is the Seal of the Covenant. Were they not Christ's before Baptism, they ought not to be receiv'd into the Church by Baptism. This must be allow'd, or else all Children by Birth are alike, and then the Apostles Doctrine, 1 Cor. 7. 14. would not be true. The Children of Heathens and Christians would be in the same Condition, and would have an equal Right to Baptism: Whereas we see great difference made betwixt the one and the other. *The Children of Unbelievers* are in the Apostles Language *Unclean*; but the Children of believing Parents are *Holy*: The plain meaning of which is, that the Children of Infidels are out of the Covenant, and so are Infidels as their Parents. The Children of Believers are federally *Holy*, are born in the Christian Covenant, and as their Parents are Christians so are they: And that is the Reason of their being receiv'd into the Church, otherwise the Children of *Jews*, *Heathens* and *Mahometans* might as well be Baptiz'd in their Infancy, as the Children of Christians, which I never heard was practic'd in the Church of *England*.

Mr. *Cantrell* asks, "How a Person can properly be said to be a Christian, that was never list'd into Christ's Service by Baptism?" I answer, in the very same manner as *Cornelius* the Centurion, and the Congregation assembled in his House may be called Christians before they were Baptiz'd. The Text assures us they were *Gentiles*, and that at *Peter's* Preaching they were converted, and received the Gift of the Holy Ghost, *Acts* 10. 44, 45. And what were they then? Mr. *Cantrell* sure won't say they were Heathens still: What! Heathens after their Conversion to Christianity? What were they then converted to? *St. Peter* says, v. 47. *they have received the Holy Ghost as well as we*, i. e. in the same manner as himself, and the Christians with him: And

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what were they not properly Christians then ? They had the miraculous Gifts of the Holy Ghost *all* pour'd out upon *them*, v. 45, 46. And did God thus distinguish and honour those who were only *Gentiles* ? Did he confer miraculous Gifts on those who were no Christians ? And yet 'tis plain from v. 44. that they *were not list'd into Christ's Service by Baptism*, till after this.

" The learned Dr. Brett, Mr. Cantrell says, has so-
lidly confuted, and substantially answered the Bishops
" of *Salum* and *Oxon.* " * Now in this very Book
which he so much applauds ; and to which he is so oft
beholding without owning it : In this Appendix which
is to refute the Bishops Charge : And to invalidate our
Baptisms : † The Doctor confutes this Notion of Mr.
Cantrell's ; for he allows Persons may be Christians be-
fore they are Baptized. " The Catechumens (pag. 117)
" in the Ancient Church, tho' they were not Baptiz'd,
" were not therefore to be esteemed no Christians. *Con-*
" *stantine the Great*, whom I suppose his Lordship will
" not deny to have been a Christian Emperor, was not
" Baptized till he lay on his Death-bed ? " Mr. *Harris*
most certainly must own, that Persons may be Christi-
ans before Baptism (tho' he herein differs from my o-
ther two Answerers) because he is so large in the Enco-
miums he gives to *Constantine* in his printed Sermon ;
stiling him the Christian Emperor. And what will my
Lay-Answerer and Mr. *Cantrell* say to *Nectarius*, and
Ambrose, who were chose the one Bishop of *Constantino-*
ple **, and the other Bishop of *Millain* ††, before they
were Baptized ? What did the Christians of those Ci-
ties chuse Heathens to be their Bishops ? Certainly had
they not look'd upon 'em as Christians, and Eminent
ones too, most remarkable for their Piety, Learning,

* Pref. P. 5.

† An Enquiry into the Judgment and Practice of the Primitive Church
with an Appendix in Answer to the Lord Bishop of Oxford's Charge.

** A. D. 382. Dupin.

†† A. D. 374. or 375. Dupin.

and a firm Adherence to the Christian Religion, they would not have made choice of them for their Christian Bishops. And what will they say to all the Clergy and Laity of *Great-Britain*, and the whole World, that are not Episcopally Baptiz'd? These cannot be Christians according to them, because they have not been Baptized.

My Notion has no Inconvenience in the World that I can see attending it, but what every Truth may have. No one Doctrine of Christianity suffers by it; no Absurdity can be justly charg'd upon it. It does not at all render *Baptism* needless, (as both my Clergy-Answerers pretend.) Does not contradict the *Divine Institution of Baptism* *, does not make it a peice of Pageantry, a meer Ceremony and Formality †: But lays as much stress upon it, as our Saviour himself did. For though a Child be a Christian in God's Account, by being born of Christian Parents, yet must he be Baptized in order to his being incorporated into the Church.

That my Thoughts in this Point are the same with other Christian Writers, will appear from Bishop *Beveridge's* Private Thoughts **, who is the only Author I need mention, tho' I could Name several others: "Since
 " all Disciples are to be Baptized, so are Infants too,
 " the Children of believing Parents, for they are Disciples as well as any other, or as well as their Parents themselves: For all that are in Covenant with
 " God, must needs be Disciples: But that Children were always esteemed in Covenant with God is plain,
 " in that God himself commanded the Covenant should be sealed to them, as it was all along by Circumcision.
 " But that Children are Disciples as well as others our Saviour puts it out of all doubt; saying of Children, *of such is the Kingdom of God*, Matth. 10. 14.
 " And therefore they must needs be Disciples, unless

* Pref. Pag. 7.

† Page 133.

** Part 2. Pag. 49; 12ves Edit.

“ such as are not Disciples can belong to the Kingdom
 “ of God, which a Man must be strangely distemper’d
 “ in his Brain before he can so much as fancy.

“ And besides that Children so long as Children, are
 “ look’d upon as part of their Parents ; and therefore
 “ as their Parents are, so are they : If the Parents be
 “ Heathens, so are the Children ; if the Parents be
 “ Jews, so are the Children ; if the Parents be Christi-
 “ ans, so are the Children too. Nay, if either of the
 “ Parents be a Christian, or Disciple, the Children of
 “ both are denominated from the better Part, and so
 “ look’d upon as Christians too, as is plain, 1 Cor. 7.
 “ 14. *But now are they Holy*, that is, in a federal or co-
 “ venant Sense, they are in Covenant with God ; they
 “ are Believers, Christians or Disciples, because one of
 “ their Parents is so. ”

I hope my Answerers will allow this primitive Bishop
 to be a *Christian Writer*, and he carries the Matter be-
 yond what I have done, making the Child of but one
 Christian Parent to be a Christian : And ’tis observable
 that tho’ the first Part of his Private Thoughts was
 wrote in his younger Years, yet this we are told in the
 Title-Page, was *written by him in his riper Years, and printed*
from his Original Manuscripts.

Is it not *most astonishing* to hear Mr. Cantrell rave at
 so *strange, and so prodigious* a rate against a warrantable
 Assertion : And at the same Time, betray such gross Ig-
 norance, of the *Saints Privileges* : To vent so profane a
 Scoff at the Doctrine of Election, laid down in the
 Scriptures, and maintain’d in the 17th Article of their
 Church : And in effect, to undermine the very Founda-
 tions of the Christian Religion, by making the condi-
 tion of Christians no better than any others ? And yet
 these three Things he is guilty of in less than three
 Lines, *Pres. pag. 7.* “ But it seems the *Saints*, who are
 “ called the *Elect*, and all that belong to *them*, have
 “ such Privileges, that others can never pretend to. ” A
 detestable Expression, for which if Mr. Cantrell has the
 Assurance to pretend the approbation of Superior Judgments,

I am perswaded their Modesty will not permit them to own it.

I have now gone through the Vindication of all I wrote, against the Objections of my three Answerers, which has protracted my Reply to a much greater length than I intended. I have said nothing but what I verily believe to be Truth; wherein I am convinc'd of a Mistake, I shall readily acknowledge it. And if in any Thing I have expressed my self somewhat warmly, as Mr. Cantrell says, (pag. 134.) I hope my Reverend Brethren will not complain, since the *Falshoods of the one, the Haughtiness of the other, and in both the notorious Violation of the great Law of Christian Charity*, so peculiar to the Gospel of our Lord Jesus Christ, render it both excusable and warrantable: For Charity is Christ's New Commandment, and the distinguishing Character of his Disciples: Greater than Faith and Hope, without which all our pretences to Religion are vain.

I don't love to be engag'd in wrangling Disputes; as this is the first, so I hope it may be the last. We in the Ministry have great and weighty Matters upon our Hands, of far greater Importance than these Controversies: And I pray God, that whereto we have already attain'd, we may walk by the same Rule, and mind the same Thing, *Phil. 3. 16.*

If any Reply shall be made to what I have offered, otherwise than in the Spirit of Meekness; if it be in a bantering, reflecting, scornful Manner, with Quibbles and Trifles that are foreign to the main of the Argument; or repeating what has been already considered, with only different Turns of Method and Expression: I shall set a greater Value upon my precious Time, and upon the much greater Good that I hope to do otherways, than to afford it any Answer.

The few Particulars in Mr. Cantrell's Book which have not been touch'd upon already, as not belonging to the Point I undertook to handle, I'll make some short Remarks upon, in the following

P O S T-

P O S T S C R I P T.

MR. Cantrell says †, *That I labour'd hard to prove the Validity of our Baptisms* : Whereas I offer'd not one Argument, besides shewing the Opinion of the Church to be for the Validity of Lay-Baptism : Whence it will undeniably follow, that in the Sense of the Church, our Baptisms are Valid. This I hope has been shewn to the satisfaction of all that are open to Conviction : If I should happen to be mistaken, 'tis of no Moment at all to the invalidating our Baptisms, since we derive our Authority from our Orders. A Point which I did not undertake to handle, and therefore there was no occasion for Mr. Cantrell to enter upon the discussion of it, as he owns, pag. 17. and yet he has spent about seventeen Leaves upon this Head. How pertinently may be learnt from his own Words. However, since he makes so great a Noise with this, I thought to have replied to it, and have Materials by me prepar'd to prove the Validity of Presbyterian Ordination : But in this I am happily prevented by a worthy and learned Friend, who will shortly publish his Thoughts upon that Subject, to which I shall refer Mr. Cantrell for an Answer, and only make two Remarks upon what Mr. Cantrell has there said.

1. That Mr. Cantrell talks with the utmost Confidence, was I not pretty well used to his uncommon Assurance, I should be amazed at his Affirmations *, “ That *Dis-cesan* Episcopacy was instituted from the very beginning of Christianity. ” And, “ That so it continued for 1500 Years without a Rival ‡. ” And at his Challenges, “ To shew a Church in that Time, not go-

† Pref. p. 4.

‡ P. 38. 41.

* P. 5. 20. 26. 41. 51.

“vern’d by Bishops **; i. e. *Diocesan* Bishops, of whom he speaks. Whether here is more of Ignorance, Boldness or Falshood, is not easie to determine: For ’tis certain, *That the greatest Bishopricks in the World, even in the Third Century, were no more than so many single Congregations*; as the Author of the *Enquiry into the Constitution of the Primitive Church*, asserts, pag. 31. and has clearly demonstrated. So that all Mr. Cantrell’s Quotations from the Scriptures and Antiquity, as from *Clement’s, Ignatius, Hermas, &c.* are directly against him as meaning by Bishop, the Pastor of a single Congregation. And that Bishops, according to the *Diocesan* or *English Form*, could not be understood, is undeniably prov’d in the clear *Account of the ancient Episcopacy*, printed at London, 1712, 8vo. which I again recommend to Mr. Cantrell’s Consideration. The *Vandois*, (who receiv’d Christianity very early, uncorrupted from the Errors of Popery, some say from the Times of the Apostles themselves; and their Enemies own, from the Time of Pope *Sylvester* or *Constantine the Great*) never had any other Bishops amongst ’em than Pastors of particular Congregations †. The *Scotch* had Christianity planted amongst them long before *Diocesan* Episcopacy. Mr. Cantrell says, pag. 88. That *Amphibalus* was the first Bishop of Scotland, in the Year 277, and after some time, he says, *Diocesses were appointed for Bishops in the Year 1057*, which is above 750 Years after this first Bishop, (a short Time with Mr. Cantrell) but he does not tell us what Government the Church of Scotland had before him; nor from his Time to the appointing of Diocesses, now ’tis evident from Arch-Bishop *Spotswood*, (the very Historian that Mr. Cantrell makes use of) that Christianity was received into Scotland in the first Century, and yet no Bishops; that King *Donald*, his Queen, and Nobles were Baptiz’d in the Year 203, and yet no Bishop is mentioned till 277, almost near 200 Years after Christianity had been

** P. 33. 35. 41.

† Leger’s History of the Evangelick Churches of the Vallies of Piedmont. Perrin’s History of the Waldenses.

receiv’d :

receiv'd, and 74 Years after it had been publicly own'd by King *Donald*. And even after this *Amphibalus*, we are told, " There were *zealous and notable Preachers* who " were won't for their better Government to elect some " one of their Number, by common suffrage, to be " chief and principal amongst 'em, without whose " Knowledge and Consent, nothing was done in any " Matter of Importance, and the Person so elected was " called a *Scotch Bishop* †." *Buchanan* is of Opinion, that before *Palladius* (in the Year 450) there was no Bishops in *Scotland*, but that the Church was govern'd by *Monks without Bishops* : And *Johannes Major*, said the same Thing, as *Spotswood* acknowledges, pag. 7. And if Priests and Monks planted Christianity, where's the Divine Right of *Diocesan Episcopacy* ? For the Bishops must be ordained by those Priests and Monks. Upon the whole, nothing can be more false than what Mr. *Cantrell* affirms, pag. 42, 48. That there was no such Thing as a *Presbyterian Church*, or *Presbyterian Ordination* till 1541, which is not 200 Years ago. Whereas 'tis notorious that the Reformation in *Germany* was begun by *Luther*, in the Year 1517, which was 24 Years before that. Nay, it is evident that for the first 300 Years or more, there were no other Churches or Ordinations : The Episcopacy of those Ages was only Parochial, as has been prov'd by several learned Men : This we plead for, and therefore the Assertion, pag. 34. " That the greatest " Advocates for Presbyterian Government do allow, " that about the Year 140, Bishops were settled all over the Christian World." And the Charge, pag. 117. " That the Dissenters renounce all Episcopacy, are both " false."

Having shew'd the Time (and a pretty long Time it is) when the Church was not govern'd by such Persons as we now call Bishops ; I might expect Mr. *Cantrell* should be faithful to his Promise pag. 41. to become one of my Disciples ; but since he seems to prefer Popery to Presbytery, pag. 115. I have no great Hopes of him.

† *Spotswood Hist. of the Church of Scotland*, p. 2, 3, 4.

2. Mr. Cantrell would have done well to have prov'd the Validity of his own Administrations; for if they depend upon his Christianity, and his Orders, and these depend upon an uninterrupted Succession of Diocesan Bishops, from the Times of the Apostles, (as my Lay Answerer makes 'em, p. 16, 22, 23.) I am sure it will be impossible for him to prove himself a Minister, or a Christian: or that there are any such in the whole World.

The Doctrine and Practice of the Primitive Church as to Lay-Baptism I'm not concern'd in, and shall leave it to those learned Divines in the Church of England who are engaged in that Controversy.

Mr. Cantrell assures us at the end of his Preface, and the end of his Book [*Pref. p. 8. Book 130.*] *That he has no Ill-will to me, or the Dissenters, only to our Errors which he has an Aversion to.* Nor do I think it favours much of any Good-will to represent us to the World, as holding Errors of the most dangerous Consequence; what can be the Meaning of this but to render us odious, as if we held some monstrous Opinions inconsistent with the Holy Scriptures? And what are these? Do not we subscribe all the *Doctrinal Articles* of the Church of England? And does not Mr. Cantrell own it, p. 81. *Marg.*? And what are the Errors then which we hold that are not in common with the Church? When he has convinc'd us of these, we shall be easily persuaded to renounce them.

Mr. Cantrell says, (p. 75.) *It's foreign to his Purpose to consider the Distinction of High and Low Churchmen.* And you may take his Word for it; he owns it to be a Digression, (p. 73.) and therefore does not expect, I hope, I should follow him in it.

The Appendix requires nothing farther to be said to it than what has been already remark'd, but the repeating Mr. Cantrell's own Words (p. 137.) with a little Variation. "Since Mr. Cantrell approves so well of the Opinions of the Right Reverend the Bishops of *Salurn* and *Oxford*, in the Case of *Schism*, it is to be hop'd, he and the rest of his Principles,

“ will approve of their Lordships Opinions in the
 “ Case of Lay-Baptism. If he'll take their Opinions
 “ in one Case, let him give a good Reason why he
 “ does not in another (p. 4) ? And now let every Bo-
 dy judge whether his own Argument does not serve
 me as well him : The Truth is, 'tis not conclusive
 either way. Nothing can be more weak than to pre-
 tend that because I'm of an Author's Opinion in one
 Point, I must needs be so in all : What gross Inconsi-
 stencies, and Contradictions would Mr. *Cantrill* be
 guilty of at this Rate? If this Rule held good, we
 must give our *unfeigned Assent and Consent to all and e-
 very thing* contain'd in any Writings, that we approve
 of in any single Point : Which for my part I'm at
 present unwilling to do to any whatsoever, except they be
 of *Divine Original*.

A POSTSCRIPT.

MR. *Shaw* is so far from replying to Mr. *Harris's*
 Defence of his Letter, that he looks upon him-
 self obliged to the contrary, by the Notice he gave at
 the end of his Book, that a Scurrilous or Impertinent
 Answer to it (as this evidently is) should have no
 Consideration from him.

Nor do I see but that the Arguments he has offer'd
 stand unanswer'd, for all that this A. B. (as he styles
 himself) has advanc'd against them.

And as to the Misrepresentations and Slanders, Ma-
 lice and Uncharitableness, Falshoods and evil Speak-
 ings, which run quite through his Pamphlet, they
 serve only to shew the World what the Man is from
 his own Mouth, for out of the abundance of the Heart
 the Mouth speaketh.

Mr. *Shaw* thinks not these worthy his Notice, and
 therefore may well take his leave of the fou' mouth'd
 Curate.

If any Answer be thought necessary to what he has
 said, the Clergy of the Church of *England* are much
 more concern'd in it, and to them Mr. *Shaw* will leave
 it. Let them, if they see good, chastize him for his
 grossly misrepresenting the Church, when he pretends

to defend it; and scandalously treating the whole Order who fall not in with him in his Fanatick Fury.

If all Un-episcopal Ordinations and Baptisms are absolutely null and void in the Sense of the Church, then it follows that in her Judgment there are no Ministers nor Christians amongst Protestants in any Part of the World [except in the *British* Dominions] because they have no Diocesan Bishops: which as it reflects upon the King [whom God long preserve to Reign over us] as in no better a Condition than a Pagan [which is but an odd Compliment on his Accession to the Throne] so it is a heavier Charge of Uncharitableness and Schism upon the Church of *England* than was ever cast upon her by the wildest Enthusiast: And yet is the unavoidable Consequence of this Doctrine, which is so boldly asserted by him who would be thought one of the most dutiful, and in his own Conceit is one of the wisest of her Sons.

The learned Arguments of some of the greatest Doctors of the Church, both Ancient and Modern, stand for Cyphers with this Novice.

The late solemn Declaration of all the Bishops of *England*: And the Order of his own Diocesan, are of no force with this penetrating Curate; they do not according to him, so much as understand the Sense of the Articles, Canons and Rubricks of that Church whereof they are the only Pastors, in the Fundamental Point of Christianity.

All the Clergy in *England*, who bury Dissenters or their Children, are represented as transgressing the Rubrick: as guilty of an Absurdity and great Deformity: as acting contrary to the Authority and Determination of the Church, and therefore not to be imitated: Nay [as if this was not load enough] as guilty of the horrid Crime of Perjury. 'No Clergy-man, says he, can bury an Adult Dissenting Separatist, or a Person who has not been baptiz'd according to our Church, without violating his Oath of Canonical Obedience, &c. p. 22. 23.

What the Reverend Mr. Sturges, and his Brother

Cantrell will say to him for this free Censure, I know not; but every body knows that within a few Days after the publishing of his Book, the one buried a Child not Episcopally baptiz'd, and the other an old Dissenter. So that both of 'em stand condemn'd of very high Crimes by this Innovator.

But then he is remarkably Civil to his Brethren in taking the same Guilt upon himself; he thanks God indeed [very profanely I think] that this is not his Practice, and says, "he that denies to do it undoubtedly discharges his Duty, and has the Law on his side, p. 22. And yet p. 26. he offer'd to bury *Samuel Pegg's* Child on certain Arbitrary Conditions; so that he was ready to do that, which he had thank'd God was not his Practice; That which was contrary to his Duty and the Law: And which, he had said, no Clergy-man could do without violating his Oath; And therefore was intentionally guilty of this complicated Wickedness.

Is not this a rare Advocate for the Church, to put such a Sense upon it as unchristians the Head of it, contradicts all its Bishop, Paganizes some of its Fathers, Perjures all its Sons, who either bury Dissenters, or admit them to the Eucharist; p. 22. 29. [who perhaps are at least 500 to one] and divides it from all other Protestant Churches in the World!

If neither the Fathers of the Church nor his Brethren should think fit to call him to account for these intolerable Abuses, and odious Reflexions cast upon them and the Church, it must be either because their Clemency is far above his Desert, or that he is far below their Notice.

A D D E N D A

PAge 74. Line 22. after the Words, *because there was no other to do it*, add, Nay above 30 Years after this, viz. when that King [*Charles the First*] went to be crown'd in Scotland there were no other than Nominal Bishops, as the noble Historian the Lord Clarendon

don assures us ; whose Ignorance in History, or Partiality for Presbytery, I dare say Mr. Cantrell can't suspect ; his Words are these [Vol. I. 8vo. Edit. Book 1. p. 81.] 'In Scotland tho' there were Bishops in Name, the whole Jurisdiction, and they themselves, were upon the Matter subject to an Assembly, which was purely Presbyterian. Again, in the following Page 87th, The Bishops had indeed very little Interest in the Affections of that Nation, and less Authority over it : They had not Power to reform or regulate their own Cathedrals, and very rarely shewed themselves in the Habit and Robes of Bishops, and durst not contest with the General Assembly in Matters of Jurisdiction.' So that there was little more than the Name of Episcopacy preserved in that Church.

Page 94. l. 38. After the Words, *as comprehending the whole of the Clergy*, add, In the first Collect in the Office for consecrating Bishops, there is this Petition, Give Grace, we beseech thee, to all Bishops, the Pastors of thy Church.

P. 96. l. 27. After the Words, *better than all the Bishops*, add, 'It is very entertaining to observe how the Authority of the Church, the Articles of the Church, the Liturgy of the Church, the Homilies of the Church shall be urged by many of our loudest Churchmen, and pleaded against others, whilst their Force shall be disallow'd, and totally neglected in Points disagreeable to themselves.

'The Authority of the Church is the Voice of God Himself, but it is nothing to them if they happen to have Bishops whom they dislike, or suspect. [Sir Richard Steel's Dedicat. to the Pope, p. 38.] I think it meet to put my Clergy-Answerers in mind of two solemn Promises made by them to the Bishop when they received the Priest's Orders, which he demanded of them in the Name of God and of His Church.

'Bishop. Will you maintain and set forward, as much as lieth in you, Quietness, Peace, and Love among all Christian People, and especially among them that are, or shall be committed to your Charge?

Ans.

* *Answer.* I will do so, the Lord being my Helper

* *Bishop.* Will you reverently obey your Ordinary, and other chief Ministers, unto whom is committed the Charge and Government over you; following with a glad Mind and Will their godly Admonitions, and submitting your selves to their godly Judgments?

* *Answer.* I will so do, the Lord being my Helper

P. 45. l. 7. After the Words, *or their Christianity*, add
 * Baptism by Laicks, or by Women, such as is most commonly practis'd in the Roman Church, is not esteem'd null by us, nor is it repeated: Because we make a difference between what is essential to a Sacrament, and what is requisite in a regular way of using it. None can deny this among us, but those who will question the whole Christianity of the Roman Church, where the Midwives do generally Baptize: But if this invalidates the Baptism, then we must question all that is done among them: Persons so Baptiz'd, whose Baptism is void, are neither truly ordain'd, nor capable of any other Act of Church-Communion. *Bishop Burnet Expos. on the 39 Articles p. 181.*
 No Member of the Church of England (according to this Reverend Prelate) can deny the Validity of Lay-Baptism, but he calls in Question the Orders and Christianity of all the Papists and Protestants in the World.

P. 56. l. 2. After the Words, *about 55 Years*, add
 * As that first Liturgy when it was compil'd by our learned Bishops and Divines, was declar'd, (c) by the Lords Spiritual and Temporal, and the Commons in Parliament, that is by all the States of the Realm, to have been concluded and set forth, by the Aid of the Holy Ghost, with one uniform Agreement: so also when the second Liturgy was set forth, and order'd to be us'd in the room of this, by the same Authority, this first Liturgy was so far from being condemn'd, that it receiv'd a new Approbation (d) and was declar'd to be agreeable to the Word of God and the Primitive Church, &c. The Church of England therefore still holding this first Liturgy to be agreeable to the Word of God, notwithstanding it has laid aside the use of

(c) 2. 3. Edw. vi. cap. 1. (d) 5. 6. Edw. vi. cap. 1.

it, I shall not doubt to suppose, that whatever is contain'd in that Liturgy, and has not been particularly condemn'd by the Church since, is yet agreeable to the present Sense of the Church of England, nor shall I fear to produce it as her Opinion. Dr. Brett's *Vindication of himself*, &c. p. 33, 34. So that according to this famous Dr. the Validity of Lay-Baptism is agreeable to the Word of God, to the Primitive Church, to the Laws of the Land, and is the present Sense of the Church of England.

P. 61. l. 33. After the Words, *a Weeks Notice*, add, Tho' a Priest or Deacon has a general License to perform Ministerial Duties within a certain Parish or Precinct, yet ought he not to Baptize any Person of riper Years (e) without a special License or Order from the Bishop. Dr. Brett's *Account of Church Government*, &c. p. 125. Mr. Cantrell and Mr. Harris stand condemn'd by this *their admir'd Dr.* for the Baptizations which they have perform'd, being not only without the Bishop's License, but without his Knowledge, if not contrary to his general Orders.

P. 96. l. 34. After the Words, *but does not mention any*, add, The present Practice of burying some who were not Episcopally baptiz'd, and refusing it to others, is also grossly inconsistent. I my self was present even long after the Agreement of some young Zealots, (not to bury any such) when the Principal Minister in Town read all the Burial-Office (except the Variation of a few Words) over a Child, whom he cou'd not but know, had no other Baptism than by a Dissenting Minister. Now I would gladly be inform'd whether this Child was to be esteem'd validly baptiz'd, or not? My three Answerers I know will deny it, but when they condemn this worthy Clergyman's Practice, who perform'd this Service, as directly contrary to the Rubrick, which forbids using the Office to any that die unbaptiz'd. In his own Vindication therefore he must affirm, that the Child's Baptism was valid: And are not all others then validly baptiz'd, who were bap-

(e) Rubrick in Office of Baptizing Persons of riper Years.

tiz'd

tiz'd in the same Manner; and consequently bugh not the Burial-Office to be used at their Interrment. But then this condemns all those who refuse to do it so that neither Side can vindicate their own Practice without condemning their Brother's, and therefore one of 'em must needs be in the wrong.

Not doth it at all alter the Case, as to the Child's Christianity, that the Words, *This Child*, were used at its Interrment, instead of *Our Dear Brother*, because had it not been baptiz'd, no Part of the Office ought to have been us'd at all: But where this ought to be and is used, I can't see why omitting the Words, *Our Dear Brother*, are to be understood as the least Intimation that the Deceased was no Christian, since acknowledging 'God's great Mercy in taking to himself the Soul of the Child here departed, and committing its Body to the Ground, in sure and certain Hope of the Resurrection to Eternal Life; and praying, that we may rest in Christ, as our Hope is that the Child doth, do necessarily suppose Christianity, and certainly used on that very Account, and must be understood to imply Brotherhood in Religion.

Besides, it deserves an Enquiry, by what Rubrick Canon, or other Legal Warrant, the Clergy are at Liberty to change or vary any of the Words, or Phrases of the Church, in any part of her Service, as some have taken upon themselves to do, by this Innovation, in the Burial-Office. How this is consistent with the strict Terms of Conformity, which the Clergy are under the solemnest Obligations to, I see not. Nor how they who do not believe those who have not had Episcopal Baptism to be Christians, can answer it to their own Consciences to bury such with the Service of the Church, only omitting the Words, *Our Dear Brother*, and yet at the same time using Expressions equally importing their Baptism and Christianity, without which they were not intitled to what is called Christian-Burial.